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PUBLICATIONS OF THE BUREAU OF
CATHOLIC INDIAN MISSIONS

JANUARY, 1879

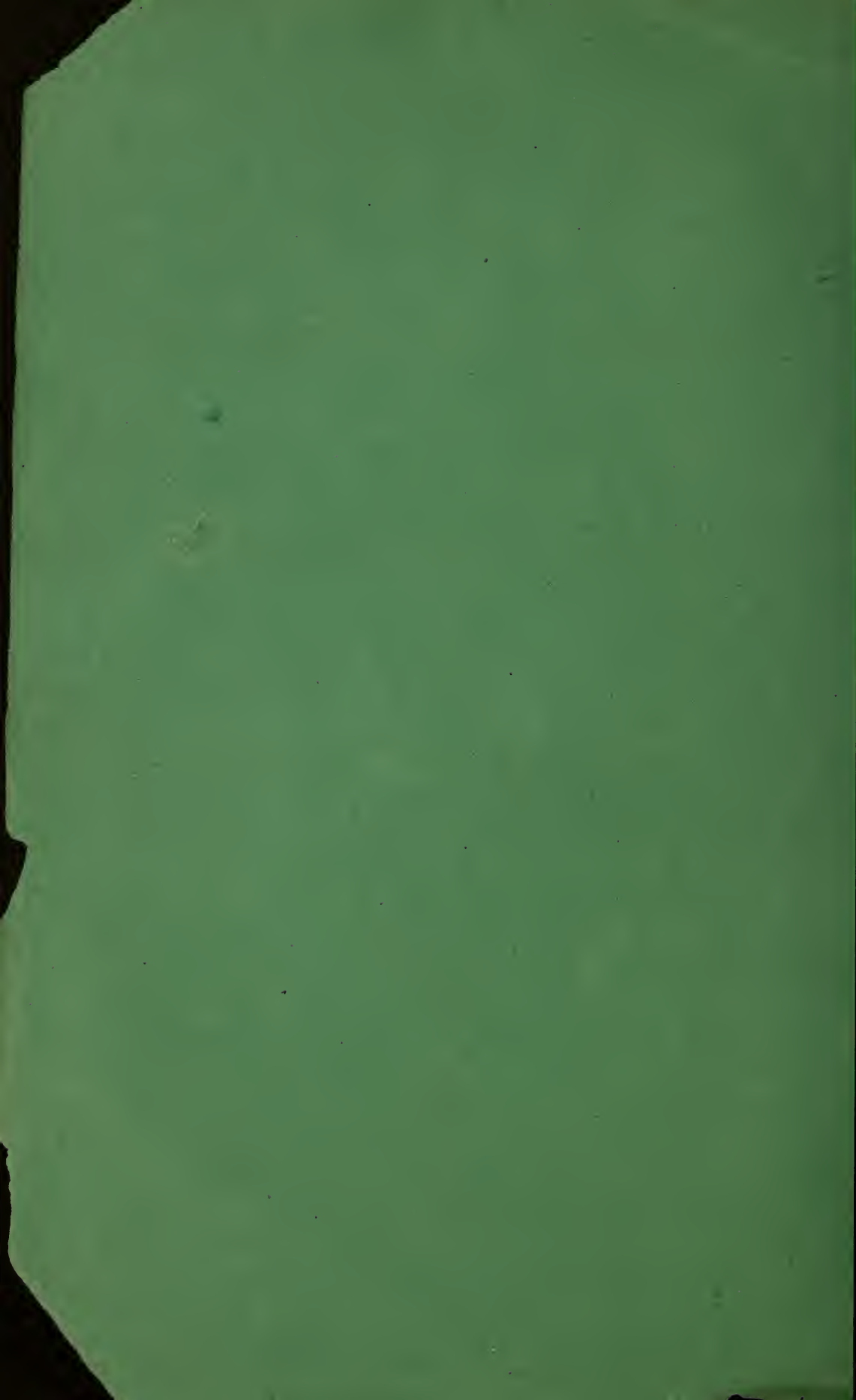
PUBLICATIONS

OF THE

Bureau of Catholic Indian Missions,

JANUARY, 1879.

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C I R C U L A R

OF THE

Catholic Commissioner

FOR

INDIAN MISSIONS,

TO

The Catholics of the United States.

BALTIMORE:
PRINTED BY JOHN MURPHY & Co.
182 BALTIMORE STREET.
1874.

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OFFICE OF THE CATHOLIC COMMISSIONER,
FOR INDIAN MISSIONS,

WASHINGTON, D. C., *February*, 1874.

RT. REV. AND DEAR SIR:

The following letter of the Most Reverend Archbishop of Baltimore, is my authority for addressing you in behalf of our Catholic Indian Missions:

Archdiocese of }
Baltimore. } BALTIMORE, *January 2d*, 1874.

To the Honorable the

Secretary of the Interior,

Washington, D. C.

SIR:—The Catholic Bishops of the United States who have Indian Missions within the limits of their Dioceses, have requested me to appoint a responsible person residing in Washington as their representative, near the Department having charge of these matters.

They are not able to leave their Dioceses to come to Washington to explain the great injustice, which is often done towards the missions, (which have been for so many years under their care,) on account as they believe, of erroneous information sent to the Department, and they feel that it would be a great advantage to them and agreeable to the Department, if some one fully acquainted with the whole matter, should take charge of the interests of the old Catholic Missions amongst the Indians.

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U. S. DEPT. OF THE INTERIOR

In accordance with their request, and acting in their name, I have appointed General Charles Ewing, of Washington, to act as Commissioner on the part of the Catholic Bishops for this purpose, as one every way fitted for the position, and I am confident personally acceptable to yourself; and as such, I respectfully recommend him to your kind attention.

I have the honor to be,

Very truly, your ob't serv't,

✠ J. ROOSEVELT BAYLEY,

Archbishop of Baltimore.

As the office of the Catholic Commissioner is charged with the protection and furtherance of the temporal and spiritual interests of our Catholic Indian Missions, so far as either may be affected by the administration of Indian affairs at this Capital, I trust that a brief statement of the origin and purposes of the office will be of interest to you, and that it will receive at your hands the attention and help that it needs.

Such an office as the one just organized, if it has not been at all times necessary for the most successful prosecution of our missionary labors among the Indians, would certainly for the past fifty years have been to them a most valuable auxiliary. But whatever it might have been in the past, there is no question but that its existence, since 1870, has been absolutely necessary, not only for the prosperity of our Missions, but in fact to save them from utter ruin. And when I remind you that we have, among the Indians, more than forty Mission Houses, with over three hundred stations, at which full 100,000 Indians are often visited and receive from our missionaries religious instruction and the sacraments of the Church; that the Government Agents, at the majority of these

Agencies are now using all of their power to counteract the labors of our Priests in their efforts to convert and control the Indians, and at many stations have forbidden and prevented religious instruction and the administration of the sacraments; and that this is due chiefly to our want of proper organization under the Indian Policy of the Government, which was intended to strengthen and make *all* Missions more efficient; you will perceive that the object of this office, in the correction of the injuries that have been inflicted on our Missions and our Catholic Indians, and their protection against the dangers that threaten them, involves the performance of a great work that is entitled to the sympathy and support of the Catholics of the United States.

It is strange that this state of affairs should grow out of the wise and humane Indian Policy of the President, which would, if properly administered by the men to whom its development was entrusted, and earnestly and honestly seconded by the Christian Churches of the United States, bring real and lasting peace and prosperity to the Indians, and give to their Missions more power than any Christian Church has had in modern times in its efforts to evangelize heathen nations. But unfortunately, the policy has not been properly developed, and a fair and honest consideration has not been given to the rights of our Church under it, and we are therefore in danger of being forced to abandon four-fifths of our Missions by the very policy that should have increased their number. This does not appear possible under our Government, but it is nevertheless a fact, that a statement of the manner in which our Indians are governed, and the result of the enforcement of this new executive rule will make perfectly plain.

Of all the Indian tribes that are found within the territorial limits of the United States, there are but two or three considerable nations that have any form of government of their own creation, or who take any part in the administration of their tribal affairs. All other tribes have chiefs and headmen, who sometimes lead their people, but cannot enforce obedience to their commands. They are the children of nature and take from her open hands what she offers, knowing no rights of property in the individual, beyond the most common articles and things of life. They have no artificial measure of values, or mode of transferring titles and, consequently have no commerce, beyond what is sustained between contiguous tribes, by the barter of animals and the products of the chase. Practically, the individuals of a nation stand upon the same plane, and all have an abundance of food and clothing, or are in want of either or both, as the season chances to be prolific or barren. They are content if the wants or fancies of the day are gratified, and without the power, if they have the wish, to provide for more than the rudest necessities of life, and therefore do not wisely provide from the abundance of to-day for the possible deficiencies of to-morrow, but depend too much upon the season to supply their wants. They are consequently often in want, and disposed to lean upon any power that will have a provident care of them.

Such a people coming in contact with the intelligent and shrewd, fearless and sometimes unscrupulous pioneers of our advance settlements, feel themselves, and they are in fact powerless—even for self-preservation; and surrounded on every side by the silent and unseen power that urges forward and protects the race that, their tradition tells them, has pushed their people, when they were numerous and warlike, back from their homes in the East to their reservations on the prairies

and in the mountains of the far West, they know that it is useless to contend against it, and they therefore lean upon this power which alone can protect them. Consequently, the General Government can and does exercise almost unlimited control over them and their property.

For the protection of these people and the peace of its territories, the United States has been forced to take control of the affairs of each tribe; not simply in political matters, as it does over citizens in our western territories, but in all things in which it is thought possible to improve the condition of the Indians. The only participation ever allowed them in the management of their public affairs, was in the negotiation of Treaties with the United States, but this right has recently been taken from them, and their laws are now arbitrarily made by the Federal Government and executed by its Agents—the Indians having no voice or vote, holding no offices of trust or authority. They are regarded as children—wards of the United States—who must be governed and directed, so far as it is possible, in all matters of life, until they ripen into civilized men. Under certain conditions, it provides for them food, clothing, medicines and medical care, farming implements, houses, churches, school houses, schools, &c., &c. It assumes and exercises the right to provide for nearly all their wants, and consequently controls their minds and bodies as any power can control a people that is so dependent upon it.

This government of the Indians or the administration of Indian affairs, is conducted for the President of the United States by the Department of the Interior, through Indian Agents or Governors, who reside with the Indians, and employ doctors, school-teachers, farmers, carpenters and others, to assist them in the care and civilization of the Indians; and to these Agents or Governors, the Indian must look for the

protection of his life and property, and for the food, clothing and other gifts which he may from time to time receive from the United States. Indeed, so absolute is the power of the Agent, that the Indian cannot leave his reservation to lay in the winter supply of meat for his wife and children, without first obtaining a written permit from his Agent.

If they disregard the commands of their Agent, and cannot be induced by the gratuitous offers of clothing, rations and other annuities, to reside upon the reservation fixed for them, then they are forced into subjection by the military arm of the United States; and they know full well how hard that arm can strike, for they have felt it often.

The Indian is not controlled, as I have said, only in such matters as we are. He cannot fix his place of habitation and follow with full liberty the pursuits of the life he may choose. He is forced to live within prescribed limits. His surplus wealth of lands is converted into money by this ruling power, the income from which it expends in its own discretion for his benefit. It determines the kind and quality of food and clothing each shall have out of the common fund, and, if it see fit, deprives the disobedient and unruly of their share. If he is poor and in want, it gives him food and medicine. It is a strong, unyielding power that has imposed itself upon him; from whose judgment there is no appeal; that commands what it sees fit, and enforces obedience to its command.

When he possessed the whole country, the Indian could find in its varied natural products the means of satisfying all of his wants; and his savage nature made it absolutely necessary for his life that he should have the free range of vast districts of country; and consequently when he comes, with his habits, to be confined to narrow limits, he is poor and dependent. Except what he may gain by gathering

wild fruits and grains, or in the poor harvest that he reaps from his rude tillage of a few fields, and what he is able to lay up from the chase or from the chance increase of his untended herds, he must depend for all else upon the government the United States has given him.

Previous to 1870, the Indian Agents, through whom the United States exercised its extended power over the Indians, expended the proceeds of the Indian's funds, or distributed its large annuities, were for a time appointed from among the friends of the existing Administration, to whom these appointments were the rewards for political work. After a time it was found that through the dishonesty of their Agents, the Indians received but a small per cent. of the money or other annuities sent out to them, when the civilians were set aside, and officers of the army were placed in charge of the agencies, and continued to administer the laws and distribute the annuities on all of the Indian Reservations until 1870. At this time, President Grant being satisfied that *money* and *force* could not bring the Indian to recognize and obey any fixed law or order, determined to call upon the Christian Churches of the United States to help him in caring for the Indians, by uniting the Christian influence of the Missions to the influence of the Government, under what is now known as his Indian Peace Policy.

This policy, as announced by the President, gives to each Church the designation of the Agent for those Indians among whom it had in 1870, an established Mission and christianized Indians; and each Agent, in all his work, in the exercise of all his vast powers, is expected and required to work in harmony with and for the advancement of the Indian Missions *of the Church by which he was designated*; and if he, or any one of his employees shall fail in this, his Church

has the authority, and in fact it becomes its duty, to cause his removal, and substitute for him a man who will conduct the civil affairs of his agency in harmony with the labors of the missionaries.

The Assistant Secretary of the Interior says, that "the new policy contemplates the moral and religious culture of the Indians, and it is not enough that agents are willing to tolerate missionary work among their people; they should be men who can and will render efficient aid themselves in the work and cordially acquiesce in all proper missionary appliances;" and this action of the churches is called by the Assistant Secretary, the "missionary branch" of the present policy of the Government. And the Board of Indian Commissioners in their official report, state that the agents and employees should be honest Christian men and women, who will make successful missionaries, and who, while pursuing their avocations in a faithful manner, will, by precept and example, preach christianity and morality.

It is also understood, under the policy, says the same authority, that when a school is opened, it is for the purpose of imparting to the pupils a knowledge of christianity, as well as the ordinary rudiments of education.

It is, briefly, the intention of the administration to make the effort to evangelize and christianize the Indians, and to do so through the religious societies of the country, which are made a "missionary branch" of the Government for that particular purpose.

In inaugurating this policy, President Grant said that he would give "all the agencies to such religious denominations as had heretofore established missionaries among the Indians," *i. e.*, to those churches that had been first in the field and were actually at work in each Indian tribe, at the time he promulgated his policy.

So understood, the President's policy is humane, philanthropic and christian, as it intends to protect and help the Missions indiscriminately, without interfering with the freedom of any of the churches or the liberty of conscience of the individual.

But the policy is not carried out according to its spirit and letter. Contrary to the expressed intention of the President, the appointment of more than thirty agents which should have been given to the Catholic Church, because it was the first and only successful missionary among the Indians of these agencies, were given to favorite Protestant Churches, by whom they are still held despite the protests of the Indians and of our Church. Missions that have been for hundreds of years Catholic, and Indians to the number of 80,000, who profess the Catholic faith, have been given to the charge of different denominations of Protestants; and this, in direct violation of the unquestioned right of all Christians, who live under our constitution, to perfect freedom in the worship of Almighty God.

Many of the Indian tribes have, in the possession of the Government, large sums of money, the proceeds of the sale of their lands, the interest upon which is, in part, devoted to the education of their children; and for other tribes, appropriations are yearly made for the same purpose, for, in the education of the child, is found the greatest promise of the final adoption by the Indians of the pursuits of civilized men. As religion, under the present policy, or indeed under any conditions, must be the foundation of education, it becomes the duty of the Government, in its character of guardian, to see that the schools which it establishes with this trust fund are supplied with teachers who will educate the children in the faith of their parents.

But, unfortunately, this plain duty is not fulfilled. The honest purpose of the President has been turned aside, and our Catholic Indians have had their school funds given for the support of schools taught by Protestant teachers, who are instructed to teach Indian's children religious doctrines antagonistic to the faith of their parents. The Indians have protested against this unjust expenditure of their school fund and this attempt, through their own schools, to pervert the faith of their children. They have declared again and again that they were Catholic, and begged for their Priests and Catholic teachers. Numbers of such protests and petitions have reached the Indian Bureau, but so far only one has secured the desired object, and this through the exertions of this office.

This condition of affairs, it is plain, places our Missions in great dangers, and threatens irreparable harm to the Catholic Indians. The Bishops, in whose dioceses these Indians are located, felt it their duty to spare no efforts to rescue them from their present condition and protect them against the dangers that threaten in the future. But knowing from past experience that individual efforts would never produce the desired effect, they have agreed to unite, and, trusting in the good wishes and the cordial coöperation of the whole American Hierarchy, have appointed a commissioner to be their representative at Washington, and there to attend to the interests of their Indian Missions, and of their Indians, in their relations with the Government.

In doing this they have done only what the Government expected them to do, and what it had been for some time anxious they should do. The nature of the present Indian policy requires large and correct information in Indian Mission matters, to enable the Administration to deal fairly and

justly towards all churches ; and this information in regard to Catholic Indians, before the existence of this office, the authorities were at a loss how or where to get, and, in fact, there was no source from which they could get it.

The Protestant churches of the United States have their Boards of Missions, which are their representatives and agents, who speak and act in their names, secure unity of action in the management of their affairs, and, keeping constantly informed as to their means and wants, direct their action. Whenever the Government wants any information from one of them, the Board is prepared to give it. Is there any advantage of any kind offering, the Board is there waiting and ready to act. Is the influence of friends needed for any object of interest to their Missions, the Board knows where to go for it.

Our COMMISSIONER'S OFFICE has a like object. It is the representative and the agent of the whole Catholic Missionary Church among the Indians. It will speak and act officially in its name and behalf. Keeping itself fully informed as to the condition, wants and means of its Missions, it will always be prepared to argue and plead for justice in their behalf, and give them timely direction. By attention and care it will endeavor to lose no opportunity of serving the Indian Missions, and, by a daily and harmonious communication with the reverend clergy and the numerous benevolent societies under their direction, it will be enabled to know where to find friends and means when they are needed.

To insure the success of this Office in the work that is before it, we must have the active sympathy and charitable help of the Catholics of the United States. Their Christian aid given to defend and secure the religious liberty of the Indian, like all charity, will at least be bread cast upon the waters

and a little reflection will show that it may in fact be the defense of our own right to worship Almighty God, and to educate our children to know and worship Him, free from all control or interference on the part of any secular power ; for the *cause* of the troubles that have come upon our Indian Missions, is *the disregard, the practical denial, of the great principle of religious liberty*, that Catholics first proclaimed, and alone maintained on this continent, until it won advocates and finally became a part of our National Constitution. It is now first attacked in the administration of Indian affairs, and it is certainly our duty to come to the defense of our Catholic brethren of the plains, and the maintenance of the principles handed down to us by our brethren who are gone.

I am, very respectfully,

Your obedient servant,

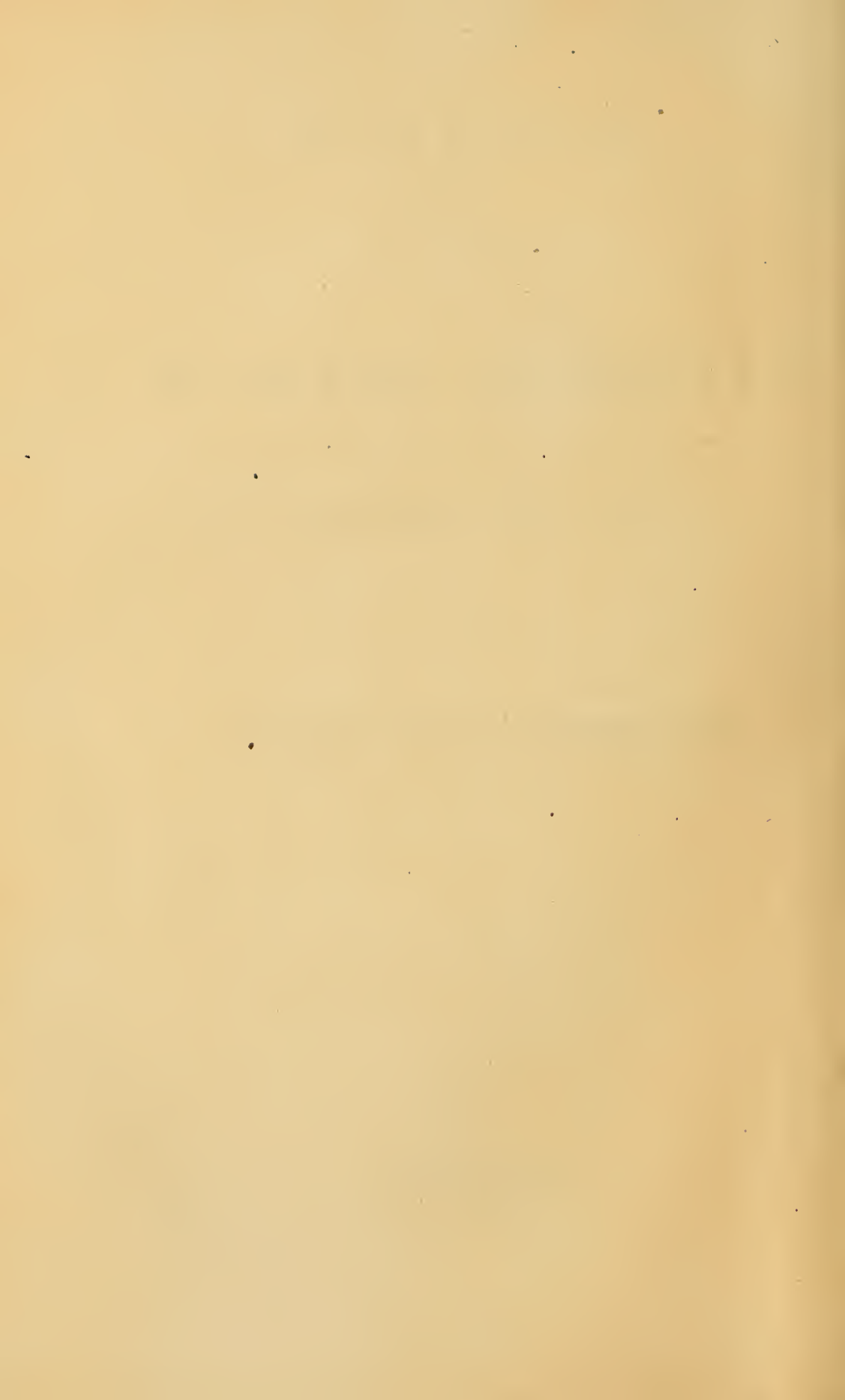
CHARLES EWING,

Catholic Commissioner

for Indian Missions.

PETITION
OF THE
CATHOLIC CHURCH
FOR THE AGENCY
OF
The Chippewas of Lake Superior.

WASHINGTON:
H. POLKINHORN & CO., PRINTERS,
1873.



WASHINGTON, D. C. *March 19th, 1873.*

To the Honorable Columbus Delano,

Secretary of the Interior,

Sir:—I am informed that Mr. S. N. Clark, agent of the Chippewa Indians of Lake Superior, has resigned.

I have the honor to submit that, under the Indian policy of President Grant, this agency should be assigned to the Catholic Church; and I respectfully ask that I be notified that it has been so assigned, that I may have a nomination made by the proper authorities of the Church—to be submitted for your approval and appointment.

I file, herewith, a brief of the facts on which I claim this agency for the Catholic Church, to which I respectfully call your attention.

I am, sir, very respectfully,

CHARLES EWING,

Attorney.

MEMORANDA.

In the matter of the claim of the Catholic Church, to the Agency of the Chippewas of Lake Superior.

The President, in his message, dated December 5th, 1870, says :

Indian agencies being civil offices, I determined to give all the agencies to *such religious denominations as had heretofore established missionaries among the Indians*; and perhaps to some other denominations who would undertake the work on the same terms, *i. e.*, as missionary work. (See Foreign Relations of the United States, 1870, p. 17.)

Bancroft, in his History of the United States, in speaking of the advance of the French Dominion in the north-west in 1668, says: that "Claude Dablon and James Marquette, (catholic priests) repaired to the Chippewas at the Sault, to establish the mission of St. Mary. It is the oldest settlement begun by Europeans within the present limits of the commonwealth of Michigan." (See Vol. 3, p. 152.)

The following extracts are from the reports of the Commissioners of Indian affairs for the years indicated.

1868, page 378. "Permission having been given by your department for the erection of a Catholic Church on the Bad River reservation, very great energy has been shown by Rev. John Chebal, in charge of the interests of that denomination; and through contributions of members of his church, a very attractive and well proportioned building, constructed of hewn logs 26x40 feet square, is nearly completed, and will be the place of their worship the coming season. The number of communicants of this Church will not vary much from 150,

and I am informed that of the Indians within this agency, about 1100 are Catholics. It affords me great pleasure to chronicle the deep interest taken by Rev. Mr. Chebal in all matters of interest to the "red men," whether temporal or spiritual; and particularly to make mention of the wholesome influence exerted by him in restraining the use of intoxicating drinks among this people."

He also states that "too much credit cannot be given to Rev. L. H. Wheeler and his most estimable lady of the Protestant mission, at the same place, under the control of the A. B. C. F. M. society, for their zealous adherence to their mission work for twenty-six years."

"This society having almost withdrawn their support; and further for the purpose of educating their children, Rev. Mr. Wheeler had *abandoned his mission.*"

1869—page 430. The Chippewas of Lake Superior generally have abandoned the heathen faith of their fathers. If they have not all been made intelligent Christians, they have abandoned heathenism. The Catholic missionaries are the most assiduous religious workers among them, and the largest portion of them have espoused that religious faith, yet the Protestant religion has its adherents among them. Father Chebul, of the Catholic faith, is untiring and devoted in his labors with them. The Protestant religion is without a missionary representative, which is unfortunate. Mr. Henry Blackford, a well-educated, intelligent man of the mixed blood, employed as school-teacher on the Bad River reservation, and an ordained minister of the Presbyterian Church, has divine services every Sunday, and he is the only representative of the Protestant religion laboring among the Indians connected with this agency. He is doing good service.

The Bishop of Lacross informs me, that the Catholic missions among these Indians were first *permanently* established in 1668, and continued to remain in a flourishing condition up to the end of the 18th century. They were revived again in 1830, and from that year up to the present date have been continuously attended by Catholic priests—one being assigned *exclusively and continuously* to the religious instruction, education and care of the Indians of this mission. He says that the Presbyterians supported a missionary among these Indians for several years, but meeting with no success they abandoned the mission.

He also states that the Catholic Chippewas have built, and now have churches at Bayfield, La Pointe and Bad River.

I cite these authorities that you may have proof of a fact that makes part of the history of the Chippewas, *i. e.* *that the missions of the Catholic Church are the oldest and the only successful missions among these Indians.*

In inaugurating the new Indian policy of the President, by making the assignment of agencies to the various churches that presented themselves for the work offered, there were necessarily some assignments made that were not fully in accord with the spirit of this policy.

The intention of the Department was to assign agencies "to the Christian denominations to which they could be assigned *in harmony with the mission work already begun at the agencies.*"—(See 2d Report of Board of Indian Commissioners, p. 5.) And when this intention has miscarried, the Department has heretofore corrected the erroneous assignment, as is evidenced by the assignment to the Catholic Church of the agency at Umatilla, after it had been assigned to the Methodist Church; and by the assignment to the Presbyterian Church of the Nez

Perces agency, which had been assigned to the Catholic Church. (See 2d Report Board of Indian Commissioners, pp. 34 and 35.)

It is respectfully submitted, that this showing of facts establishes the right of the Catholic Church, *under the policy of the administration*, to the agency of the Lake Superior Chippewas.

DEPARTMENT OF THE INTERIOR.

WASHINGTON, D. C., *March 28, 1873.*

SIR.—I transmit herewith a copy of a communication, dated the 25th instant, from Mr. Felix R. Brunot, Chairman of the Board of Indian Commissioners, to whom copies of your letters and “memoranda,” in relation to the “claim of the Catholic Church to the Lake “Superior Indian Agency,” were referred.

As to the propriety of transferring this agency, as suggested by you, I concur in the opinion expressed by Mr. Brunot, that it would be inexpedient to disturb the present arrangement, unless the agency is administered improperly, or in any manner detrimental to the welfare and best interests of the Indians.

The Department is not advised of any complaint against the management of the affairs of the Lake Superior Agency under its present organization, and I must, therefore, decline to comply with your request to consider the claim presented in behalf of the Catholic Church, to said agency.

I am, very respectfully,

Your obedient servant,

C. DELANO,

Secretary.

GEN. CHARLES EWING,

Washington, D. C.

BOARD OF INDIAN COMMISSIONERS,

PITTSBURG, *March 25th*, 1873.

DEAR SIR :—I have the honor to acknowledge the receipt of your letter of 22d, received to-day, with enclosed two letters of Mr. Charles Ewing, attorney for the Catholic Church, and “memoranda” submitted by him “in the matter of the claim of the Catholic Church to the Lake Superior Indian Agency,” and reply to the request of your letter, so far as I can without the opportunity of consulting the office papers of the Board in Washington.

It is to be regretted that the authorized agents of the Catholic Church, persist in misconstruing the President’s policy and his expressions in regard to it, as having primary reference to the religious societies, and being for their benefit.

The policy, as the Board understands it, *aims* only to secure the best welfare of the Indians on the reservations, and the honest administration of the business affairs of the agencies, by inviting the co-operation of the religious societies, encouraging their Missionary operations, and giving them the nomination of the agent. To this general policy alone is the administration committed, and it was not meant to give, and does not establish any “rights” or “claims,” to be contended for by any religious denomination whatever.

In regard to the “Memoranda” quoted by Mr. Ewing from the Bureau Reports and beginning with the year 1868—with the building of the Catholic Church at Bad River. The report of 1866, gives the origin of that Church. The agent, transmitting a request for the privilege of building it, said “I have for the past five years’ received frequent petitions for the same thing, but have never laid them before the Department for the reason

that there was a Protestant Missionary residing on the reservation, and he has made strong objections, urging that where a Missionary of one denomination was located on a reserve, the policy of the Government had been to allow them to occupy the field unmolested." (*See note.*)

In 1863, the agent says, "I can see the most marked improvement in the habits of many Indians on this (the Bad River) and the Red Cliff reservation during the past two years. The day school is under the charge of the A. B. C. F. M., and I refer to the quarterly reports of the teachers for the statistics of the attendance and progress of the pupils."

I believe the A. B. C. F. M. has had missions to the Chippewas for thirty years, and the Protestant Episcopal Church for at least eight or ten years, and, I doubt not, that many of the reports of the Indian Bureau make more or less mention of their work.

But it seems to me that the proper decision of this question rests upon the present condition of affairs, and not upon these records of the past.

The Presbyterians, Episcopalians and Catholics have missions at the "Lapointe" and "Chippewa" agencies. (See report of Board of Indian Missions, 1872, p. 30.) Only one of these could have the nomination of the agent, yet it was given to the American Missionary Society. If the Society has not abused the trust, and the affairs of the agency have been administered for the welfare of the Indians, to the reasonable satisfaction of the government, certainly the wishes or supposed claims of either of the other denominations can be no proper reason for making a change. If the American Missionary Society has abused its trust, or will not nominate satisfactory agents, then it becomes a question as to which of the others would be the best to succeed it.

The Board has no information on the subject to indi-

cate the propriety of a change, but on the contrary, and we believe that the change asked by Mr. Ewing would be seriously detrimental to the progress and welfare of the Indians.

Very respectfully,

Your ob't servant,

FELIX R. BRUNOT,

Chairman.

HON. C. DELANO,

Secretary of the Interior.

Note—What makes this quotation of Mr. Brunot noteworthy is the fact that the part of the Report which he *does not* give, has four-fold more bearing on the question he has in hand, than the part he *does* give.

I will, therefore supply the omission, by giving the whole of agent Webb's report; and as Mr. Brunot has cited it in support of his position, I will say that I believe the part omitted to be a correct expression of the Christian and liberal spirit which the Catholic Church would gladly see adopted everywhere as the rule of Indian administration.

The following is agent Webb's report in full, with the part italicized which escaped Mr. Brunot's attention.

WASHINGTON, August 6, 1866.

SIR: *I enclose herewith request of the Catholic Indians on Bad River reservation, for permission to build a Catholic Church on said reservation.*

This petition was handed me by the Bishop, in presence of several chiefs. I have, during the past five years received frequent petitions for the same thing, but I have never laid them before the department, for the reason that there was a Protestant Missionary residing on the reservation, and he has made strong objections, urging

that where a Missionary of one denomination was located on a reserve, the policy of the government had been to allow them to occupy the field unmolested. *The Catholics are increasing very fast, and the labors of the Catholic Missionary have produced very salutary results among these Indians in many different ways, especially in restraining the use of ardent spirits.*

I am compelled by the results I have witnessed, to report in favor of this request. I think they are entitled to a comfortable place of worship, and am satisfied that the best interests of the Indians would be subserved by encouraging the labors of the Catholic Missionary among them. I think every person whether red or white, should be allowed the privilege of worshipping God according to the dictates of his own conscience.

Very respectfully, your obedient servant,

(Sgd.) L. E. WEBB,
United States Indian Agent.

HON. D. M. COOLEY,
Commissioner of Indian Affairs.

I should have given this report of agent Webb, in my original Memoranda but, being a special report, I did not know of its existence until Mr. Brunot called my attention to it.

C. E.

WASHINGTON, D. C.,
10th April, 1873.

To the Honorable

COLUMBUS DELANO,
Secretary of the Interior.

SIR: I have the honor to acknowledge the receipt of your communication of the 28th ult., enclosing the answer of Mr. Felix R. Brunot, Chairman of the Board of Indian Commissioners, to my letter of the 19th, request-

ing that the agency of the Chippewas of Lake Superior, be assigned to the Catholic Church.

I made my request for this agency, with the President's message before me, in which he announces his new Indian policy, believing that I was thereby assisting in the good work the President had announced; and I am still of the opinion that, under the most strict or most liberal construction of this policy, my request is entirely admissible; and that, if this policy, as announced by the President, and evolved by the Board of Indian Commissioners in its report for 1870, is to be adhered to, then my request is a proper one, and must of necessity be granted. Indeed so clear is this, that I am satisfied if you will personally examine the matter, you will agree with me that I am not only clearly within the scope and meaning of the President's policy, but that the rejection of my petition will, in itself, *be a departure from this policy*; and a violation of the rule, framed by the Board of Indian Commissioners, for the guidance of the authorities in the original distribution of agencies among the various Christian Churches of the United States.

Unfortunately, Mr. Brunot does not credit me, or any of the agents that the Catholic Church has heretofore authorized to represent it in this work, with entertaining just views of the President's policy, nor with an honest desire to assist in its development. He says: "It is to be regretted that the authorized agents of the Catholic Church persist in misconstruing the President's policy, and his expressions in regard to it, as having primary reference to the religious societies, and being for their benefit." And "that the policy, as the Board understands it, aims only to secure the best welfare of the Indians on the reservations, and the honest administration of the business affairs of the agencies, by inviting the cö-

operation of the religious societies, encouraging their missionary operations, and giving them the nomination of the agents. To this general policy alone is the administration committed, and it was not meant to give, and does not establish any "rights" or "claims," to be contended for by any religious denominations."

Before considering Mr. Brunot's construction of the new Indian policy, and the consequences that flow from it, I desire to correct two errors into which he has fallen whilst dealing, in his official capacity, with the action of the agents of the Catholic Church under the new policy.

The first is his statement that the agents of the Catholic Church understand the new policy "*as having primary reference to the religious societies, and being for their benefit,*" and not for the benefit of the Indians. My communications to your department on this subject give no ground for this statement. The Catholic view of this policy, as heretofore expressed by me, is: That the Indian agencies are to be distributed among the various Christian Churches, so as to bring together in the hands of the agent, in their most conciliatory and influential form, the material power of the Government, and the spiritual power of the Christian Religion; and that, in order to do this, each agency is to be assigned to that church which has "heretofore had missions among" its Indians, and *now* possesses the greatest amount of influence over the Indians within its limits. This view does not place the good of the church as the primary object; in it the good of the church is not regarded; the good of the Indian is the object aimed at, and the Church is considered and used only as a *means* to that end.

The second error I wish to correct is, the impression that Mr. Brunot appears to labor under, that the Catholic Church claims a kind of natural or constitutional

right to certain agencies. This is a mistake. The Catholic Church claims nothing of the kind ; but it does hold that, *under the President's Indian Policy, and growing out of it*, the Methodist, Presbyterian, Baptist, Catholic, and probably other churches, have rights and claims to particular agencies ; and that, so long as this policy exists, these rights and claims will exist under it.

Under ordinary circumstances the President is free in the choice of his civil officers. He may select them from whatever class he pleases, and, if they are honest and able men, no one has any right to find fault. But by the adoption of his Indian policy, he has committed himself, and binds his assistants absolutely, to the appointment of agents for certain Indians from such churches, as he describes. This determination of the President is a wise one ; and if his policy is correctly interpreted and is adhered to, the constitutional equality of christian churches in the United States, and the Indian's natural right of freedom of conscience, will not be interfered with ; but, if an interpretation such as I have given to the policy is not allowed, and agencies are given to denominations that have not heretofore been successful as missionaries in any given locality, and thereby the oldest *successful missions* are driven from the agencies or oppressed, then there would be an interference with both natural and constitutional rights. Mr. Brunot's assertion that this policy, does not give any rights or claims to particular churches is not correct, for they certainly do exist under the President's Indian policy ; and, if they are not recognized and granted, other and higher rights will be taken from the churches of the United States and from the Indians.

But suppose Mr. Brunot is correct in this, does it follow that all assignments now made *must* stand, no matter how erroneous the information on which the de-

partment has made them? and that the church whose christian laborers the Indians love and obey is not permitted to point out the error and ask that it be corrected? This would be giving more consideration to the errors of the Board than to the President's policy, or the welfare of the Indians.

Having corrected the mistakes Mr. Brunot has made in giving the Catholic interpretation of the President's Indian policy, I will endeavor to show that I have not, as he states, misconstrued this policy.

The new Indian policy is so clearly stated by the President himself, that it is difficult for me to understand how any one can misconstrue it, and I am therefore not surprised that Mr. Brunot and I, entertain the same view of it, as we certainly do.

That the President, in dealing with the Indians, would strive to secure the best interests of the Indians, and would not, as their guardian, sacrifice their welfare for the advancement of any other society, is perfectly certain. To satisfy me of that fact, I do not need to read his policy or to have it expounded, for I know that he is an able and an honest man, and therefore must strive for the good of his Indian children. And it is because I understood the President's policy to be just what Mr. Brunot has stated it to be, *i. e.*, "a desire to secure the best welfare of the Indians on the reservations and the honest administration of the business affairs of the agencies, by inviting the coöperation of religious societies, encouraging their missionary work, and giving them the nomination of the agents," and for this reason only, that I have filed my petition for a change in the assignment of the Agency for the Chippewas of Lake Superior.

I must, therefore, ask that my petition be again considered by your Department; and that it be decided

whether it was made under a "misconstruction" of the President's policy, as Mr. Brunot states; or whether it is, as I state it to be, in furtherance of this policy, and in harmony with the rule that the Board of Indian Commissioners established for the proper assignment of agencies under this policy, and the changes that have been made, by request of the Board, in obedience to this rule.

The Indian policy of the President, and the rulings and workings of the Board of Indian Commissioners under it, are all matters of record, and may be briefly stated.

In his annual message to the 42d Congress, on the 5th December, 1870, the President states :

"Indian agencies being civil offices, I determined to give all the agencies to such religious denominations as *had heretofore established missionaries among the Indians*; and *perhaps* to some other denominations who would undertake the work on the same terms, *i. e.*, as missionary work." (See Foreign relations of the United States, 1870, p. 17.)

Now, if we are to gather the President's meaning from the language he uses, we must certainly conclude that, in assigning agencies to the various churches, he has very wisely determined to give *preference* to such churches, as had, at the time he announced his new policy, established missions among the Indians. Not to the churches that would, with government influence and patronage, begin new missions; not to such as had endeavored to establish missions, but had, after years of labor, failed in their good work, and been forced to abandon them, but to such as had of themselves established missions in years past, which were living and doing good for the Indians when his policy was announced.

If this is not what the President means when he says he will give agencies to such churches "as had hereto-

fore established missions among the Indians," then what does he mean?

Is it possible that he means that the christian denomination (if such a one exists) which has never left the corporate limits of our great cities, and has never manifested the slightest interest in Indian mission work, is to have an equal assignment of agencies with all other denominations, and is to be as much relied upon to carry out his humane and christian policy, as the christian denominations that have had their missions among the Indians for the last half century, lived in the Indian's wigwam, and preached in his camp? Does he mean that the agencies are to be divided by *lot* among all the Churches who offered to do the work held out to them? and that no regard is to be given to the mission work that has heretofore been done among the Indians of an agency, when that agency comes up for assignment? Does he mean that the church which never had a mission at a given agency, or a church which has failed in its efforts, and *abandoned* its missions may be assigned to that agency in preference to the church which can be shown to have had successful living missions among these Indians for more than a century—which possesses by far the greatest spiritual influence over them—and of which church the greater part of the Indians are members?

President Grant does not use unmeaning words, and therefore he certainly does not mean this; he is brief and distinct in his utterances; and here, as elsewhere, he means just what he said, *i. e.*, that he would give agencies to such denominations as had missions among the Indians *before and at the time* he announced his new policy. He means that the church which "has heretofore" done the most good, and now has the greatest power to do good, at each Agency, is to be preferred to any other, for he is striving for the good of the Indian, and not for the good of any particular church.

The reason for this is very plain, and would commend itself to the mind of any wise man who was honestly seeking "to secure the best welfare of the Indian," and not, by government patronage, to advance the interests of any particular religious denomination.

It is the desire to bring to bear upon the Indian all possible means and appliances that will tend to tame his wild spirit and make of him a law abiding man; and therefore it has been decided to add to the influence of the Government the influence of Religion. It has been determined to unite in this work all the good influences that now exist; to strengthen the hand of religion when it has made itself felt—to show respect for, and give authority to, the missionary whom the Indian has, in the past, seen at his unselfish, Christian work, and has learned to respect, by giving to the Christian Churches, who are already at work among the Indians, the agencies for those Indians among whom they have been laboring, and *with whom their labor has born fruit.*

The President saw that, by this means, all the influences that exist are brought to bear upon the Indian for his greater good; and therefore we have the present Indian policy. He knows full well, and we all know, that if it is not followed—if the religious teaching which has already taken root is not fostered, and the men the Indians know and respect are pushed aside, and denominations, unknown to the Indian, forced upon him, that we will not add influence to influence for the good of the Indian, but that the very influence that is sought and needed will be destroyed, and religious discord will be added to the civil troubles that it is sought to correct. Of this there can certainly be no question.

The President felt this in all its force, and he therefore said, when he determined to ask the help of the churches of the United States, I will first strengthen the hand

that is already at work and has shown its skill and power by what it has accomplished in the past, and then, "*perhaps*," I will employ the *willing* but *inexperienced* hand.

This I believe to be a correct interpretation of the President's peace policy, so far as it relates to the Christian Churches. If I am mistaken, I respectfully ask that the error I have fallen into be pointed out, and that the policy of the government, in distributing agencies among the Christian Churches, be explained to me, that I may not again be led astray by the common meaning of ordinary English words.

That my request for a change in the assignment of the Chippewa agency is in harmony with the rule by which the original assignments were made under this new policy, and that it is supported by precedents established by the Board of Indian Commissioners, can be shown by reference to the report of the Board for 1870. In this report it is stated, (page 5.) that when the Secretary of the Interior desired to make assignments of agencies in pursuance of the new Indian policy, he called on the Indian Bureau of his Department for information as to mission work already begun among the Indians; that the Indian Bureau could not give the information, but that the Board of Indian Commissioners, to whom he then applied, did furnish the desired information, in the form of a map, "on which was marked out, in different hues with water color, the various Indian agencies and the Christian denominations to which they could be assigned *in harmony with the mission work already begun at the agencies.*"

The rule of assignment was this map, made by the Board of Indian Commissioners; and the Department followed it because it was supposed to indicate assignments that would be in harmony with the mission work

already begun within the several agencies. This was its only claim to consideration ; where it is truthful it is an imperative rule, for the President has given no discretion in these assignments to the Department, or to the Board of Indian Commissioners. But, if it is erroneous in any particular, the assignments made under these errors, are not in harmony with the President's policy, nor correct according to the spirit of the rule by which they were made.

In making this map the Board, of course, was guided by the knowledge it had of the missions at the time established at each agency and, when it found more than one mission within an agency it certainly did not *draw lots* to determine which should have the agent, for this would be trifling with the political and spiritual trust placed in its hands. It was its duty to learn, and I doubt not but it endeavored to learn, which of the missions had the greatest influence over the Indians, and, being satisfied on that point, made the allotment on their map accordingly. If the Board was misinformed as to the condition of any mission, and was thereby led to make a wrong allotment, it is certainly admissible for any one to point out the mistake, and the duty of the Board to use its influence to have it corrected. My opinion in this is fortified by precedents given by the Board itself, in its report for 1870, where it informs us that on its recommendation, the President took the Nez Perces agency from the Catholics, and assigned it to the Presbyterians; and withdrew the assignment of the Umatilla agency from the Methodists and gave to it the Catholics, because the original assignments were not in harmony with the *successful* missions already begun at these agencies.

It appears from the report of 1870, that these changes were made on the recommendation of Mr. Vincent Coll-

yer, Secretary of the Board of Indian Commissioners on just such a state of facts as I have collected from the official reports of the Indian bureau, and submitted to you in the Memoranda which accompanied my request for the assignment of the Chippewas of Lake Superior to the Catholics.

If the change was admissible at the Umatilla agency, and at the Nez Perces agency, it is admissible at the agency for the Chippewas of Lake Superior; if Mr. Vincent Collyer did not misconstrue the President's policy, then I have not misconstrued it, and Mr. Brunot is not correct in his answer to my request, even according to the rulings and practice of the Board of which he is the Chairman.

There is one other point in Mr. Brunot's answer, to which I wish to call attention. He says, after giving such few facts relative to other than Catholic missions among the Chippewas as he had at hand, that "it seems to me that the proper discussion of this question rests upon the *present condition* of affairs, and not upon the *past*;" and concludes with the opinion that my request should not be granted, because, since the erroneous assignment of this agency, "The affairs of the agency have been administered for the welfare of the Indians, to the reasonable satisfaction of the government," &c.

"The *affairs* of the Agencies," means, of course, the public business of the agencies; it relates only to temporal matters, the business of the Government—and has no reference to the spiritual, or mission work at the agency; it includes just such business as fell within the official duty of the old agents before the Churches were called upon for help. To urge it as a reason for keeping the present assignment, (and it is the only reason that is given,) is not admissible, for, in doing this the spiritual

power of Christianity is ignored, *i. e.*, the influence of the Missions, upon which the new policy rests, is disregarded. The reason for the appointment of the last agent at this agency, was, of course, that he was a member of that Church, which, through its successful Missions, had gained the strongest influence over the Chippewas, and, in consequence, would be the strongest ally the government could have in its efforts to improve the condition of these Indians. This reason failing, it will not do to say that he has been honest, and must therefore be kept in office. Therefore, the decision of this question cannot rest on "the present condition of affairs," unless the President's policy is abandoned—for it, and the rule the Board established, made, and still make, the decision rest on the past *and* present *spiritual* condition of the Indians; upon the condition of the *mission* work within each agency. It must rest on the facts that moved the President to inaugurate his peace policy, and they are of the past, as I have shown.

The Board found in the *past* the facts that guided it in recommending the first assignments; the facts that prompted it to recommend the various changes that were made in these assignments; and the facts upon which the adoption of the new policy was urged, and upon which the Board founded its faith in the success of this policy. But, Mr. Brunot, being fixed in authority, does not look to the past for the facts to guide him; as the Board of Indian Commissioners has made the "*present condition* of affairs," the *past*, he thinks, should not be admitted to disturb it; hereafter its action is the rule of assignments, *i. e.*, the Board of Indian Commissioners will make such assignments as it sees fit—and must not be hampered by any rule.

When the Christian Churches agreed to take hold of

this work there were of Indian appointments, according to the Report of the Board of Indian Commissioners for 1872, including agents and employees, some 900, to which they were entitled. If Mr. Brunot's present rule had been applied then, and no agencies assigned to the Churches in which the affairs of the agencies were being discharged "to the reasonable satisfaction of the government," how many places would have been given them? I think, but few; for I believe that the great majority of the bureau agents were discharging their duties reasonably well. But at that time the *present* was not regarded. It was determined to introduce a new power in the management of Indian affairs, and superintendents, agents, and other employees of the Indian bureau were removed, who were honest, competent men, and were discharging their duties to the *entire* satisfaction of the department, and made to give way to new and untried men, whose chief qualification was that they carried with them that new element of strength—the Christian Religion,—because in the past it had been powerful for good with the Indian, as with the white man.

It, therefore, will not do to urge, in support of the present assignment of the Chippewa Agency, the fact that "their affairs are being discharged to the reasonable satisfaction of the Government," for that same reason was urged by the old agents, but was disregarded by the Board, because the retention of an agent did not rest alone on his honesty and capacity, but upon these qualifications, and the further important fact, that he was a member of, and endorsed by the church which had the most successful missions among the Indians of his agency.

This case rests on the President's policy; it rests upon the ground upon which changes were recom-

mended by the Board, and made by the President, at Umatilla and Nez Perces.

In conclusion: I believe that I have shown, that Mr. Brunot has erred in giving the Catholic interpretation of the President's policy; that the Christian Churches have rights under this policy that cannot be disregarded, if it is carried out in good faith, solely for the benefit of the Indian and the Government; that I have not misconstrued the new policy in my application for the Chippewa agency, but am supported in my application by the policy, and by the rule, and the precedents established by the Board of Indian Commissioners; and that the decision of this case cannot rest on the present administration of the Bureau business at this agency, but must rest on the *past and present* condition of missions among the Chippewas.

I therefore respectfully submit that, unless the facts I have gathered from the history of the United States and the Official Reports of the Indian bureau of your Department and submitted to you in my Memoranda of the 19th March last, can be disproved, the agency for the Chippewas of Lake Superior should be assigned to the Catholic Church.

I therefore renew my application for this agency.

I am, Mr. Secretary, very respectfully,

Your obedient servant,

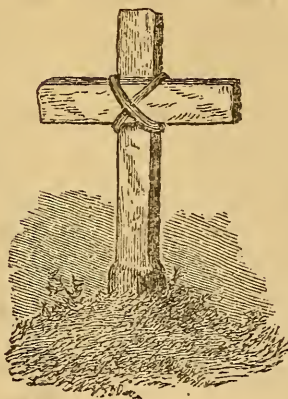
CHARLES EWING,

Commissioner.

MANUAL

CATHOLIC

INDIAN



MISSIONARY ASSOCIATIONS.

To the Catholic Ladies of the United States:

"In my opinion the Lord sets more value upon a soul which, with the aid of His grace, we have gained to His love, by our prayers and exertions, than upon all the services we can render Him."—S. THERESA.

"They that instruct many to justice" * * * "shall shine as stars for all eternity."—DANIEL, xii.

We, Catholic women of Washington, D. C., and elsewhere, do most earnestly appeal to our Catholic sisters throughout the United States in behalf of the Indian Missions of the Church.

We are on every hand outstripped by the different religious denominations in zeal for the Indians. They have at their disposal the greatest influence, ability, energy, and *means*, and this latter mainly through the earnest work of their women; while we are idle, and give nothing.

Shall the nine and one-half millions of Catholics of the United States, with their devout and fervent women, remain behind in *their* efforts; be less fervent in advancing the interests of *their* faith among these unfortunates who call upon us for help?

Our Missionaries are as patient and enduring of toil and privation as before, but under the steady encroachment of opposing religious creeds, sustained by voluntary contributions from thousands of organizations, we are even in danger of losing our Neophytes, because of the lamentable *poverty* which prevents our sending them Priests and Instructors.

These Missions are under the direct auspices and encouragement of His Grace, Archbishop Bayley, of Baltimore, and very many other zealous and eminent Prelates.

Contributions, either from individuals or associations similar to the Washington organization, can be sent to Very Rev. J. B. A. Brouillet, Treasurer of the "Catholic Indian Fund," Washington, D. C., by Draft, P. O. Order, or Registered Letter.

We appeal to the Christian charity of our sisters to give such material aid as may be necessary for this object.

You can aid us, and we believe it is but necessary to make this appeal to your charity to have you do so.

Your Sisters in the Love of God, and of His needy members,

Mrs. Admiral Dahlgren,	Mrs. General Sherman,
Mrs. Admiral Sands,	Mrs. Anna H. Dorsey,
Miss Anna E. Smith,	Mrs. Anne C. Livingston,
Miss Ann C. Carroll,	Mrs. Genl. Paul,
Mrs. Gen. H. Ewing,	Miss Margaret G. Meade,
Mrs. Marian C. Fitzhugh,	Mrs. Josephine Redfern,
Mrs. J. G. Brent,	Mrs. C. W. Russell,
Mrs. Mary E. French,	Mrs. R. J. Daingerfield,
Mrs. R. D. Blaine,	Mrs. Major Dallas,
Mrs. Marion C. Stoughton,	Mrs. Genl. C. Ewing,
Miss Jeannie Carroll,	Mrs. Jas. G. Berret,
Mrs. Christina Van Ness Callan,	Mrs. Mary E. Plummer,
Miss Marian F. Hoban,	Mrs. Etta Hiteshue,
Mrs. Rebecca S. Henriques,	Mrs. J. Tynan,
Miss E. C. Brent,	Miss C. D. Brent,
Mrs. Sally C. Nicholson,	Miss Rebecca Carroll,
Mrs. I. N. Burritt,	Mrs. Mary Anne Loughran,
Miss Lizzie Colt,	Mrs. Mary E. Woodward,
Mrs. M. S. Morse,	Miss Laura S. Foster,
Mrs. Matilda Bayne,	Mrs. J. F. Connolly,
Mrs. J. B. Hicks,	Mrs. S. B. L. Thomas,
Miss Harriet Loring,	Mrs. J. Farley,
Miss Pauline Burr,	Mrs. Adeline Whelan,
Miss Ella Whelan,	Mrs. W. L. Wall,
Mrs. T. Berry,	Mrs. O. O'Hare,
Miss A. O'Hare,	Mrs. Eliza Moore,
Mrs. Mary Ann Dolan,	Mrs. Mary T. Murray,
Miss Christina Callan,	Mrs. Emily Rollings.

GEORGETOWN, D. C.

Mrs. Ex-President Tyler,	Miss Carrie Simms, Prefect of
Mrs. John J. Bogue,	Sodality, Visitation Convent.

Mrs. John D. McGill,	Mrs. Frederick W. Jones,
Mrs. Eliza M. S. Boucher,	Mrs. Wm. F. Seymour,
Mrs. Eliza Reynolds,	Mrs. Perry W. Lowe,
Mrs. Eliza M. Mosher,	Mrs. R. P. Thian,
Mrs. Margaret Lydanne,	Mrs. M. Julia Barret,
Mrs. Mary Dent,	Mrs. Judge Jno. J. Key,
Miss Addie Morrison,	Mrs. Hugh Masterson,
Miss Annie Sauvalle,	Mrs. Dr. King,
Miss Katie Gleason,	Miss Maggie Van Studdiford,
Miss Lattie Turner,	Miss Eva Frost,
Mrs. Agnes Caldwell,	Miss Mary Boyle,
Mrs. E. Price Welsh,	Miss Imogene Caperton,
Mrs. Benjamin F. Moxley,	Miss Mary Kengla.

THE LADIES' CATHOLIC INDIAN MISSIONARY ASSOCIATION OF WASHINGTON, D. C.

At a meeting of the Catholic Ladies of Washington, D. C., convened on the 28th day of October, 1875, to consider the needs of the Catholic Indian Missions and the dangers threatening them, it was—

Resolved, That this meeting organize itself as an association for the aid of the Catholic Indian Missions, and that it be known as THE LADIES' CATHOLIC INDIAN MISSIONARY ASSOCIATION OF WASHINGTON, D. C.; the object of the association being to raise means to be expended, (in co-operation with *The Office of the Catholic Commissioner for Indian Missions*, which office has the approval and endorsement of his Grace the Archbishop of Baltimore)—

1st. In providing spiritual instruction and consolation for Catholic Indians at Missions long under the charge of the Church, and which are now assigned to the spiritual care of non-Catholic denominations, against the desire of the Indians.

2d. To supplement the limited aid furnished by the Government at such Missions as are at present assigned to the care of the Church.

3d. To furnish such spiritual and material aid to all Indians that profess the Catholic faith or desire to be taught in it, wherever

such Indians may be asserting their right, under all circumstances, to profess and practice the faith of their choice.

Resolved further, That for the purposes thus indicated we each of us agree to subscribe and pay annually the sum of one dollar, which payment shall constitute and confer full membership in the Association; and we further agree to make such exertions, individually and as an Association, as may lie in our power, to foster and encourage this missionary work, by seeking contributions from all who desire to share in the great work of saving souls for whom our Blessed Lord suffered and died.

Resolved further, That in order to facilitate the operations of this Association, it shall be divided into working Bands or Circles of fifteen members each. That the Leader of each Band will be responsible for such contributions as may be received from or by the Band under her charge, and will pay over all money thus received to the Treasurer of the Association, the latter in her turn paying the same to the Treasurer of the Catholic Indian Fund.

Resolved further, That this Association accept with gratitude the offer of the Very Rev. J. B. A. Brouillet, V. G., to say the Holy Mass on the first Monday of each month for the spiritual benefit of all the members of this Association and of all contributors or associations having the same object in view. That the regular meeting of the Association shall be held monthly, at such place as the President shall indicate.

Resolved further, That we will address an *earnest appeal* to our Catholic sisters of the United States, inviting them to co-operate with us in this most excellent work of sustaining and forwarding the spiritual interests of our Catholic Indian Missions.

Resolved further, That this Association take St. Joseph as its patron Saint.

The Association then proceeded to the election of a President, a Treasurer, and a Secretary, and upon nomination the following were duly elected:

Mrs. M. V. DAHLGREN, *President*.

Mrs. M. E. WOODWARD, *Treasurer*.

Mrs. C. W. RUSSELL, *Secretary*.

There being no further business before the Association, it adjourned subject to the call of the President.

Mrs. M. V. DAHLGREN, *President*

Mrs. C. W. RUSSELL, *Secretary*.

SYNOPSIS

OF THE STATUS OF CATHOLIC INDIANS AND WORKINGS OF THE BUREAU OF INDIAN MISSIONS.

There are within the United States some 260 different tribes of Indians, numbering from 40 souls to 16,000 souls each, making in all 300,000 Indians, men, women and children. These people do not have the rights of white or black citizens, but are controlled by the United States Government as if they were children, their money is expended for them, and the country in which they are to live is marked out for them. The land that is selected for the home of the Indian Tribe is called an "Indian Reservation," and it varies in extent according to the number of the Tribe, from a few hundred acres to the size of a township or county, and some are larger than a number of the smaller States of the Union.

Indian Agents are appointed by the United States, who live on or near these Reservations; and each agent has charge of all the business that relates to the Tribe over which he is made a *governor*, and the Reservation that is placed under his charge. The Indian must live on the Reservation selected for him; he cannot leave it, nor can he do any business or hold any communication with the whites or other Indians without the permission of his agent; and the Indian Office pretends to have the right to prevent any one from visiting the Indians at their homes in order to preach or teach the faith that the Indians have held for years, and in which their children have been baptized and their fathers have died.

For many years the Church has had Missions at thirty-eight of these Agencies, where all of the Christian Indians, or the great majority of them, are Catholics; and when the Indian Agencies came to be assigned to the care of the Christian Churches, she should have had charge of these Agencies, but unfortunately only eight of them were assigned to her care, the remaining thirty being given to different Protestant churches; and consequently over

80,000 Catholic Indians are living on, and are not permitted to leave, Reservations that are governed by agents under whom their faith and that of their children is exposed to imminent dangers, as they have access only to Protestant Churches and Protestant Schools, and are influenced by the persuasion and power of the Agent, and the favors shown to all who comply with his wishes, to attend the one and send their children to the other.

When the Protestant Churches received the control of these Agencies, they were instructed by the Government to use all their influence and all the means at their disposal to make CHRISTIANS of the Indians; and they have not been unmindful of these instructions in so far as it gave them power to work against the Catholic Indian Missions, but they have at all points most persistently and earnestly used their power to weaken the Christian faith that the Catholic Church had planted at her old Missions. They are at work in earnest, and in addition to the money received from the Government, these churches expend annually from \$80,000 to \$100,000 in support of their Indian Missions. Protestant churches are built and schools are rising everywhere, and all kinds of influences are used to force Catholic adults and children to attend where the Agent is instructed to see that Christianity, *as he believes it*, must alone be taught.

In their control over their agents the churches have even gone so far as to forbid the admission of Catholic clergymen to the Agencies, where they desired to go to attend to the spiritual wants of Catholic Indians; and the Indian Bureau has recently approved such action, and, in support thereof, has officially announced that it has the right, at its pleasure, to exclude any clergyman from an Indian Reservation. As a consequence of this assumption, a resident priest of California has, without any process of law, been several times expelled from a Reservation, put in jail, brutally beaten, and, upon the attention of the Department being called to the fact, the Commissioner of Indian Affairs approved of the Agent's unlawful proceedings, saying, in substance, that the priest was rightly served for thus attempting to teach and preach at his old Mission after the Agency was assigned to a Protestant church; and Catholic Bishops have been denied permission to build churches and schools on Reservations for the use of Catholic Indians.

The condition of affairs that is growing under this ruling of the Indian Bureau greatly endangers all Catholic Missions, and threatens irreparable injury to Catholic Indians, and therefore the Bishops of the United States have appointed a Commissioner at Washington, D. C., to attend to the business of, and, so far as he can, protect the rights of, our Catholic Missions.

Much good has resulted from the establishment of the Catholic Commissioner's Office. *

It has presented to the Interior Department carefully prepared and printed arguments, in which is given a full and clear interpretation of the Indian Policy.

It has prepared and filed numerous and lengthy reports establishing the undeniable right of the Church, under this Indian Policy, to thirty of the Agencies that were assigned to Protestant control.

It has secured the assignment of three Agencies to the care of the Church, and Catholic agents have been appointed.

It has secured the establishment of six Catholic Boarding and Manual Labor Schools at our Catholic Agencies; and there is a fair prospect that within six or eight months two additional schools of the same kind will be in successful operation.

It has issued a large number of carefully prepared letters of instruction for the guidance of our Agents; and it has promptly attended to, and advanced the interests of all Indians who have applied to it.

A portion of the Agencies have recently been visited, and important changes have resulted therefrom.

Many petitions from and on behalf of the Indians have been presented and urged as their merits demanded.

Various delegations from the several tribes were accompanied, and their grievances properly represented to the Indian Bureau.

An investigation of frauds alleged to have been practiced on a Catholic Tribe by their Protestant Agent has been secured.

* This office is the representative and the agent of the Catholic Missionary Church among the Indians in all matters of business that it may have before the Government. Keeping itself fully informed, by correspondence with Missionaries and educated Catholic Indians, as to the condition, wants and means of the Missions, it is always prepared to argue and plead for justice in their behalf, and give them timely direction in all official matters affecting them.

This work has been done with *very limited* means, and there is much that *could not* be done for the want of means, and much more is now waiting for the help of charitable Catholics. Over 80,000 Catholic Indians, now forced to listen to Protestant teachings in Church and School, must be saved from the danger threatening their faith; they must be provided with Priests and Schools. The 40,000 heathen Sioux who, in their last council, called so loudly and unanimously for our assistance, must be attended to. The 50,000 Indians of Alaska, who never saw any clergyman but the Roman Catholic and the Greek Priest, stretch out their arms to us and call upon us for our spiritual help.

If the Catholic Women of the United States do not hear this appeal, and give the little material help that is asked of them, our helpless brethren will call in vain.

BISHOPS' ENDORSEMENTS OF THE INDIAN WORK.

ARCHDIOCESE OF }
BALTIMORE. }

BALTIMORE, *January 2d*, 1874.

To those whom it may concern:

The Catholic Bishops of the United States, who have Indian Missions within the limits of their Dioceses, feel that they have suffered great injustice at the hands of the Government in connection with those Missions, chiefly on account of false and partisan information sent to the Department having charge of these matters. Not being able to come to Washington themselves, to correct these misrepresentations, and to oppose the plans of selfish and interested persons who are constantly at work there, they have earnestly requested me to select and appoint some one living in Washington with whom they could communicate freely and with confidence, and whom they would enable to place the true state of things before the Department.

In accordance with their views, and at their request, I have appointed General Charles Ewing of Washington, to act as their Commissioner for these purposes. General Ewing has already done a great deal in behalf of the Indian Catholic Missions, and is in every way fitted to discharge the duties which will be required of him.

As the Indian Missionary Bishops have not the means to pay the necessary expenses of the Commission, some members of the

Catholic Union in New York and elsewhere have generously offered to contribute an annual sum for this purpose, and I most heartily recommend the Commissioner, and the good work in which he is engaged, to their favor and support.

Given at Baltimore, this 2d day of January, 1874.

† J. ROOSEVELT BAYLEY, *Archb. of Baltimore.*

BALTIMORE, *January 11th, 1875.*

MY DEAR SIR:

* * *

Although I am short myself, having paid away several hundred dollars for different works of charity during the Holy days, I send you a check for \$200.00, in order that you may have the help of Father Brouillet.

* * *

In great haste,

Yours very respectfully,

† J., *Archb. Baltimore.*

Genl. CHAS. EWING, *Washington, D. C.*

CINCINNATI, OHIO, *June 5, 1875.*

Very Rev. J. B. A. BROUILLET, V. G.

VERY REV. DEAR SIR: Your favor of May 22d was forwarded from Philadelphia to this city, where the Most Rev. Archbishop Wood is suffering from an attack of rheumatism. He requests me to send to you a check for two hundred dollars, (\$200,) for the benefit of the Catholic Indians under the care of Gen. Charles Ewing and yourself.

Please send acknowledgment to Philadelphia.

I am, very respectfully,

Your obt. servant,

AUG. J. MCCONOMY, *Secretary.*

BOSTON, *June 5, 1875.*

Very Rev. J. B. A. BROUILLET, V. G.,

Washington, D. C.

VERY REV. DEAR SIR: Your letter of May 23d, in relation to the Catholic office for the Indians, is received. I was much interested in this matter, and shall do what I can for it. But some priest must come and attend to it, by lectures or collections, or otherwise. Every one is so busy here with his own matters that there must be some one interested in it to attend to it.

Yours,

† JNO. J. WILLIAMS,
Archbishop of Boston.

PITTSBURGH, *June 7th*, 1875.

VERY REV. DEAR SIR:

I am sorry that my absence from home has prevented me answering your letter sooner. In answer to it I would say that I will be much pleased if you, or some one appointed by you, will come to my Diocese, and raise funds for the object about which you have written me.

I remain your devoted

† M. DOMENEC, *Bishop of Pittsburgh.*SAN LUIS OB., *April 24*, 1875.

Rev. J. B. A. BROUILLET.

REV. AND DEAR SIR: Your favor of April 11 has been received this morning. I am glad to see that the Catholic Indian Office is patronized, and would like that the financial condition of this Diocese would permit me to follow the example of the most generous both to my Principal and myself.

Under circumstances, Bishop Amat being absent, I cannot make a permanent offer. If he does not return by June or July, then I will offer \$200.00 for this year only, and relying on his approval; on another year's, I hope Bishop Amat will do more, especially if we are informed of the workings of the office. * *

I have the honor to be,

Your affectionate servt.,

† F. MORA, *B. Coadjutor.*BUFFALO, *August 9th*, 1875.

VERY REV. DEAR SIR:

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*

I sympathize most heartily in the cause to which you have devotedly consecrated yourself, the cause of the poor Indians, and assisting Gen. Ewing in the Catholic Indian Bureau. * * *

I hope you will understand that I am willing and ready to unite in any plan that may be adopted to aid, financially, the Catholic Indian Bureau, and our Diocese will join according to its means, with those of the province, in helping to secure just rights to our much wronged Catholic Indians.

Yours very respectfully,

† S. V. RYAN, *Bishop of Buffalo.*

V. Rev. J. B. A. BROUILLET, V. G.

The following most highly esteemed letters have been received since the publication of the first edition of this Manual:

NEW YORK, *Dec. 5, 1875.*

Mrs. ADMIRAL DAHLGREN.

Dear Madam DAHLGREN: I beg leave to acknowledge, with many thanks, the receipt of your esteemed letter enclosing "Manual of the Catholic Indian Missionary Associations."

I am rejoiced to see that the good Catholic ladies of Washington have inaugurated this most praiseworthy work, and I hope that through their zealous efforts and good example sister associations may be formed throughout the length and breadth of the land.

As an earnest of my best wishes for your success, I beg you accept the enclosed check.

I have the honor to remain, dear Madam,

Very sincerely, your obdt. servt. in Xt.,

JOHN CARDINAL McCLOSKEY,

Archbishop of New York.

CINCINNATI, O., *Nov. 25, 1875.*

Mrs. ELLEN E. SHERMAN.

Dear Mrs. SHERMAN: Having been called from home soon after having received your letter and that of Mrs. Dahlgren, I charged Father Callaghan to publish your zealous plea for the Indians, which he has done, as I see by this morning's Catholic Telegraph.

Mrs. Peter and one or two of our Catholic ladies are at present engaged in the truly good work you recommend, and I hope they will be successful. We shall have words of encouragement for your work of charity, both in season and out of season.

Truly and respectfully,

† J. B. PURCELL,

Archbishop of Cincinnati.

SAN FRANCISCO, *Nov. 29, 1875.*

Mrs. ELLEN E. SHERMAN.

DEAR IN CHRIST MADAM: I had made some arrangements with Very Rev. Fr. Brouillet to have lectures in the cities of the various dioceses of the country, instead of having a society like the Indian Missionary organization. Now, from your much esteemed favor of the 18th inst., I infer that he again prefers his original plan. However, I do not see how any one could refuse you in your holy zeal for the cause in which you love to be engaged. May God reward you and all your family.

I enclose a list of ladies who, I think, would be happy to cooperate with you, and of course I will give them my blessing and my mite.

Respectfully and truly yours in Christ,

† J. S. ALEMANY, *Archbishop.*

ST. LOUIS, Nov. 24, 1875.

Mrs. E. E. SHERMAN.

MADAM: I regret very much that I had not the honor of receiving your visit when you called to-day, as well as on other occasions.

I give you the permission for what you have asked, and remain,

Madam, your obdt. servt. in Xt.,

† PETER F. KENRICK,

Archbishop.

COLUMBUS, O., Oct. 23, 1875.

Mrs. ELLEN E. SHERMAN.

DEAR MADAM: I have just written to Mrs. Dahlgren my cordial approbation of your plan, and promise to have your joint appeal in the "Columbian" next week.

Nothing gives me more pleasure in the way of visits than one from a lady to whom I esteem it an honor to subscribe myself,

Your sincere friend and servant in Christ,

J. H. ROSECRANS,

Bishop of Columbus.

CONVENT OF THE VISITATION,

Georgetown, D. C., Nov. 17, 1875.

Very Rev. J. B. A. BROUILLET, V. G.:

Very Rev. and Dear Father:

We have received the "Manual of Catholic Indian Missionary Associations," and are happy to see that the first Bands of contributors to the Indian Missionary Fund have been established in and around our Convent, among our pupils and our friends.

We are deeply interested in the success of the undertaking, and trust many other communities in the United States will have the privilege of contributing to so useful and apostolic a work.

We have the honor to be,

Your humble servants,

SISTERS OF THE VISITATION.

GEORGETOWN COLLEGE, Nov. 13, 1875.

Very Rev. J. B. A. BROUILLET,

DEAR SIR: Please find enclosed a check, to your order, for the Indian Fund.

I do not know what action the students may take. I leave that to the zeal of others in the house.

I trust that many may deposit in your Bank of Providence. It is the best, inasmuch as it guarantees one hundred per cent. at least, and can fulfil its promises.

Yours truly,

P. F. HEALY, S. J.

———, Nov. 22, 1875.

Mrs. General SHERMAN,

Dear and honored Friend in Christ:

I hereby desire to congratulate you on the glorious work you have undertaken: that of endeavoring to procure missions for the "Red Men" of the Plains.

Should it be of any encouragement to you in your undertaking, I wish you to know that I am really determined to give my life and labors for and in behalf of the "poor Indian," in whose cause you are so earnestly laboring. I do not understand their language, but will endeavor to do the best I can, and thereby pave the way for others.

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Wishing you God's blessings in your pious, good work,

I remain, yours very truly in Christ,

———, Catholic Priest.

The Most Rev. F. N. BLANCHET, Archbishop of Oregon, in a circular to his clergy, says:

"Now what we have to do under the present circumstances is to put in practice the suggestion made in your Address, concerning an *Indian Fund*, to enable Catholic Missionaries to visit our Catholic Indians, and keep them from shipwreck in the faith; remembering these words of the Holy Book: "He that causeth a sinner to be converted from the errors of his way, shall save his soul from death, and cover a multitude of sins;" "and they that instruct many to justice shall shine as stars for all eternity."

"Therefore, the Holy name of God invoked, and with the advice of our counsellors, we hereby establish until revocation, in our archdiocese, the *Catholic Indian Fund*, to be raised once a year. We bid our Rev. clergy in charge of missions to organize an association of ladies, divided into circles of thirty persons, to carry out this good work of mercy. Our Catholic benevolent and temperance societies, pupils in convents and boys in schools, and colleges are invited to co-operate. Rev. Father L. Verhaag, of Portland, is hereby appointed as treasurer for the whole diocese. He will have to receive the contributions raised in each mission, and send the amount to the *Treasurer of the Catholic Indian Fund at Washington*."

CONTRIBUTIONS TO THE CATHOLIC INDIAN FUND.

Most Rev. J. R. Bayley, Archbishop of Baltimore.....	\$200.00
Most Rev. J. F. Wood, Archbishop of Philadelphia.....	200.00
Most Rev. J. B. Purcell, Archbishop of Cincinnati.....	100.00
Most Rev. J. S. Alemany, Archbishop of San Francisco..	100.00
Rt. Rev. F. Mora, Coadjutor of Monterey.....	200.00
Catholic Union of New York.....	1,000.00
Sisters of Notre Dame, Marysville, Cal.....	25.00
Hon. Ryland, Cal.....	50.00
Mrs. Allen, Cal.....	25.00
Judge Rankin, Cal.....	25.00
Mr. McLaughlin, Cal.....	50.00
Mr. Auzerals, Cal.....	20.00
Hon. B. Murphy, Cal.....	50.00
Diocese of Nisqually.....	55.00
Rev. Chas. I. White, D.D.....	100.00
“ F. E. Boyle.....	10.00
“ J. A. Walter.....	10.00
“ P. F. McCarthy.....	10.00
“ F. Barotti.....	10.00
“ Jno. McNally.....	10.00
“ D. C. De Wulf.....	10.00
Gonzaga College.....	15.00
His Eminence Cardinal McCloskey.....	100.00
Rt. Rev. A. M. A. Blanchet, Bishop of Nisqually.....	200.00
Georgetown College, Georgetown, D. C.....	100.00
Most Rev. J. R. Bayley, Archbishop of Baltimore.....	200.00
Rev. D. C. Kansleiter, S. J.....	10.00
Rev. J. B. De Wolf, S. J.....	10.00
Rev. John J. Keane.....	10.00
Rev. R. L. Burtzell.....	25.00
Rev. M. Alig.....	25.00
Catholic Indian Missionary Associations.....	308.00

ASSOCIATIONS THROUGHOUT THE UNITED STATES.

It is desired and earnestly urged that “Catholic Indian Missionary Associations,” having the same object and purpose as that of Washington, be organized all over the United States.

They may be Ladies or Gentlemen’s Associations, as they choose, and frame constitutions and rules of their own to suit their circumstances.

When organized, they should correspond directly with Very Rev. J. B. A. Brouillet, the Treasurer of the Catholic Indian Fund at Washington, and Director-General of all the Associations in the United States, obtain his approval and direction, and send him monthly statements of accounts accompanied with the amount of contributions in their hands.

INDIAN MISSIONS.

Archdiocese of }
Baltimore.

BALTIMORE, *January 2d, 1874.*

To those whom it may concern :

The Catholic Bishops of the United States, who have Indian Missions within the limits of their Dioceses, feel that they have suffered great injustice at the hands of the Government in connection with those Missions, chiefly on account of false and partisan information sent to the Department having charge of these matters. Not being able to come to Washington themselves, to correct these misrepresentations, and to oppose the plans of selfish and interested persons who are constantly at work there, they have earnestly requested me to select and appoint some one living in Washington with whom they could communicate freely and with confidence, and whom they would enable to place the true state of things before the Department.

In accordance with their views, and at their request, I have appointed General Charles Ewing of Washington, to act as their Commissioner for these purposes. General Ewing has already done a great deal in behalf of the Indian Catholic Missions, and is in every way fitted to discharge the duties which will be required of him.

As the Indian Missionary Bishops have not the means to pay the necessary expenses of the Commission, some members of the Catholic Union in New York and elsewhere have generously offered to contribute an annual sum for this purpose, and I most heartily recommend the Commissioner, and the good work in which he is engaged, to their favor and support.

Given at Baltimore, this 2d day of January, A. D. 1874.

† J. ROOSEVELT BAYLEY,
Archbishop of Baltimore.

OFFICE OF THE CATHOLIC COMMISSIONER
FOR INDIAN MISSIONS,

WASHINGTON, D. C., *February, 1874.*

The Commissioner calculates upon the good will and generosity of the Catholics of the United States at large, for the means necessary to carry on the business of his office, as expressed in his circular to the Catholics of the United States of this date. He will not receive any pecuniary compensation for his professional services, which he will give gratuitously as his contribution to the good work ; but he must look to others

to provide the means for the pay of clerks and other employees, for rent, stationery, printing and other expenses of an office, and for occasional aid to needy Indian Missions.

The Protestant churches that have responded to the call of the President, not one of them having a tenth of the missions that we have, and the majority of them having but very few Indians belonging to their creeds, make liberal appropriations for the prosecution of this work, and the wealthy members of these churches make liberal donations to this cause. The Quakers give \$20,000 a year for their Indian Missions; the Episcopalians \$50,000, and the Presbyterians and other Protestant churches in proportion. With this example before them, certainly the Catholics of the United States should not refuse to give to their Missions the help which they have earned by long and faithful services, and which they must have to save them from destruction.

As the Most Reverend Archbishop of Baltimore states in his letter at the head of this paper, the main reliance of the Commissioner is in the good will and hearty coöperation of the Catholic Benevolent Societies of the Republic. Upon their action the success of his work rests.

The Catholic Union, circle of New York, has appropriated for this office ten per cent. of its annual income, or \$1,000 a year—the first half-yearly payment of which has been made—with the additional promise of their influence in favor of this work. Will the Catholic Temperance Societies, the Catholic Irish and German Benevolent Societies, and all others throughout the Union, in the same zealous spirit, engage either ten per cent. of their yearly income, or, if they prefer, ten cents per capita for each of their members? If they do so, the committee of management of each separate society will become responsible to this office for the amount agreed to be contributed, either from the funds of the society, or from each of its members individually, and the amount of contribution will be transmitted by its President to the Treasurer of the Commission. A faithful account of receipts and disbursements will be regularly kept and submitted quarterly to the Most Reverend Archbishop of Baltimore, under whose supervision the funds will be expended, and yearly to all the contributors.

In addition to the pecuniary aid which this office needs, it is necessary that it should have, and it is hoped that all Catholics will give it, and strive to gain for it, the moral support that will come from a thorough understanding, by all men who are willing to do justice, of the present administration of Indian affairs, as developed in the letter referred to above.

The Reverend Clergy of each city and parish of the Union are respectfully requested to place the Commissioner at once in direct communication with the Presidents and Secretaries of their respective societies, and to send him their names and addresses, with the name and purpose of each society and the numbers of its members, stating at the same time whether they will or not take a share in the furtherance of the good work, that must be left undone unless they give a helping hand.

ARCHDIOCESE OF ST. LOUIS.

APPEAL OF MRS. W. T. SHERMAN

TO THE

CATHOLIC LADIES OF THE UNITED STATES.

Quoting from those who have, on other occasions, appealed to the zeal of men and women, allow me to suggest that there can be no greater happiness for us, than to be able to co-operate with the Sacred Heart of Jesus, in the conversion and salvation of souls. What greater glory for us, than extending the boundaries of the kingdom, of the Sacred Heart of Jesus!

“In the little we can do individually we feel discouraged and isolated as units. Let us organize; ‘in union there is strength.’”

“Listen to the parting injunction of our Lord. For thirty years He had wept and suffered, not for the salvation of His own people alone, but for the heathen. He had bled to death on the cross, thirsting to the last for their souls. And when the forty days after His Resurrection were ended, and He lifted up His pierced hands to bless His apostles, He beheld spread out before Him, the broad world, with its countless successive populations of living souls, for each of whom He had wept and given His life. His Apostles were gathered around him. Looking on them, from His soul, He committed to them this work of His heart, *the conversion of heathen nations to the end of the world.*”

He summoned up His burning desires in these words of His last bidding: “Go teach all heathen nations how I have loved them; tarry not among your own kindred; go to the uttermost bounds of the earth.”

We, whom our Lord has not asked to go in person, must go in spirit, and must participate in the merits of those who go in person, by contributing our means and our prayers.

“We are debtors to Our Lord to do our part.” Cold must be the heart that does not respond to the parting request of a crucified Savior.

We are holders of the light of faith ; that sacred light, of which it has been said by Him, who gave it to us, that it was His wish it should be borne, by us, along the paths of this earth ; that it should be spread wherever men have their haunts and homes. It is for us to have a share in spreading the light of faith in the valleys and on the hill-tops and mountains ; to assist in spreading the flame, that others may see its light and feel its warmth as well as ourselves, and that the kingdom of Christ may be established. This cannot be done by narrowing our charities and our almsgiving to those immediately at our homes.

We may say that we are poor, and have so many wants around us. We may be poor, but the thousands who are sitting in darkness and in the shadow of death, are poorer than we. They have not the faith and the grace that have been bestowed upon us. Let us respond to the request of Our Lord ; let us respond in a manner worthy of the hope that is in us ; the hope of hereafter beholding, in the courts of heaven, multitudes of the saved, of every tribe : saved by our alms and our assistance, rendered to the cause. Let us respond in a manner worthy of the charity which presses us, to give for the cause of Our Lord, who regards not the earthly surroundings of individuals, regards not their form, their language or their color, but regards only the value of an immortal soul ; the value of a soul, made for eternal happiness ; of a soul that is in darkness and bondage, the chains of which will be broken, if we provide the means.

If, as we are taught, the salvation of a single soul is as high and noble an aim, as any human mind, assisted by the grace of God, can wish for, how can we be indifferent to this opportunity to save so many souls to Christ ? We are bound, as christians, not only to pray for the conversion of souls, but according as we may, to labor for it ; first in the narrow circles of our own homes, but our obligations do not stop here. Upon us, as Catholics, upon us, who know the only faith, is laid the obligation of carrying on the work of converting nations.

The holy and venerated Jesuit missionary, Father De Smet, when death was gradually approaching, said that he was greatly consoled and encouraged, by the thought of the prayers that were offered for him, in heaven, by the numbers of children whom he had baptized among the Indians. Let us seek to share in the merits of such labors, and in such consolations.

To stimulate our zeal, and to put us to shame, those who have only a fragment of christianity, are laboring and giving alms and denying themselves, for the sake of spreading the little they know, amongst these poor people.

“To us, who have the perfect faith, who know the one fold and the one Shepherd, the narrow and only gate, the only path to the Eternal Kingdom, this duty is imperative. Is it possible for us to rest if we have not done our part for the conversion of those who sit in darkness and in the shadow of death?”

Let us collect among our friends, and thus exercise an apostolate of charity. Let us communicate (through our own elected Secretary or directly) with the Very Rev. President and Treasurer, and gather in one channel the sympathies and isolated forces of many, that they may be directed in a practical manner to the attainment of the common end.

St. Louis, Mo.

Feast of St. Francis Xavier, 1875.

The Catholic Ladies organized an Indian Missionary Association at St. Louis on the 22d of March, and on the 23d of the following month, at a full meeting of the Society, over which the Vicar-General of the Archdiocese presided, and at which the greater number of the Parish Priests were in attendance, the Reverend Father Zeigler, speaking for his brethren, made a most animated and stirring address, urging upon the ladies of this new order of charity earnest and sincere devotion to the pious work they had undertaken; after which the following Constitution was adopted:

Organization and Constitution of the Catholic Indian Missionary Association of St. Louis.

Organization.

1. The Catholic Indian Missionary Association of St. Louis, Mo., was organized February 23d, 1876, by the appointment of the following officers: Mrs. Anne L. Hunt, President; Mrs. Charles P. Chouteau, Mrs. W. D. Griswold, Miss Mary Stutte, Vice-Presidents; Mrs. W. Patterson, Treasurer; Mrs. W. T. Sherman, Corresponding Secretary; and Miss Mary H. Reyburn, Recording Secretary.

Director-General.

2. The officers of the Association will act under the general supervision of the Bishop of the Diocese, who, in person, or in the person of the Vicar-General, will preside at all their special or general meetings.

Object.

3. The object of this Association is to collect funds to aid in supporting Missions among the Indian tribes within the territory of the United States, and to transmit the funds collected to the Treasurer of the Catholic Indian Missionary Fund, at Washington, D. C.

Board of Officers.

The interests and concerns of this Association shall be governed and directed by a permanent Board, called the "Board of Officers," consisting of the above-named officers, for the term of two years. The term of office of the present Board shall expire on the third Wednesday of October, 1878.

Powers of Board.

The Board of Officers shall have power to adopt and use a seal of the Association; to define the duties of all officers of the Association; to accept resignations; to make appointments; to fill unexpired terms of office which may become vacant; to make by-laws, rules and regulations for collecting funds; for the safe keeping and transmission of the same; and for any purpose which they shall deem requisite to promote the object of this Association.

Repealing power.

The Board of Officers shall also have power to alter or repeal, from time to time, any by-laws, rules or regulations made by it, provided the proposed alteration shall have been submitted in writing at a previous meeting, at least one month in advance, and shall be adopted by the vote of two-thirds of the members of the Board.

Appropriations.

The Board of Officers shall also have power to expend of the funds collected sufficient to defray the necessary incidental expenses of the Association.

BY-LAWS.

Meetings.

1. Special meetings of the Board of Officers shall be held on the third Wednesday of each month, and general meetings semi-annually, on the third Wednesday of October and April, at the hour and place appointed by the Board.

Appointments.

The Board of Officers shall appoint persons to distribute books and to collect, in such portions of the city as may be without regular parish or congregational organizations.

Branch Associations.

The Board of Officers shall appoint and authorize the President of any Branch Association to take general charge in the parish or congregation she represents; to receive and receipt for stamped books for distribution to collectors, and to hand in and account for same, to the Recording Secretary or Treasurer, with report of the Secretary of her Association.

Board of Electors.

The Presidents of the various parish or congregational Associations, and the persons who may be appointed by the Board to distribute books and receive moneys collected, together with the Board of Officers, shall constitute a Board of Electors, to choose members for a new Board of Officers to succeed those whose term of office may be about to expire.

Elections.

The elections shall be held at the semi-annual meeting in April, preceding the end of the term of office of the incumbents.

Manner of Voting.

At the general meeting at which the election is held, the roll of the Board of Electors shall be called for each officer to be elected; and each individual Elector, when her name is called, shall give her vote by depositing her ballot. A full vote will be taken without nomination of candidates; and from those voted for in this way, the two who receive the larger number of votes shall be selected as candidates, and a final vote taken in the man-

ner above indicated. The candidates for each office shall be selected in this manner, and in this manner elected.

DUTIES OF OFFICERS.

President.

It shall be the duty of the President personally or by deputy to keep the seal of the Association, and to stamp and issue all books used by the collectors; and neither shall any book be stamped or issued by any officer, nor shall any be so used, unless it be stamped with the seal of the Association. She shall send to the Recording Secretary the number of all books stamped and issued, as also the names of the officers to whom they have been delivered.

Vice Presidents.

The Vice Presidents, the Presidents of Branch Associations and the two Secretaries shall be authorized to receive from the President stamped books, and give them out to trustworthy persons, whom they may select, to solicit subscriptions to the funds of this Association.

Each officer receiving books from the President, shall commit to writing the number of books by herself delivered, together with the names of the persons to whom they are delivered, and give a copy of entries so made to the Recording Secretary, and account for the books to the Board of Officers.

Presidents of Branch Associations.

Each President of Branch Association or other person duly appointed and authorized by one of the Board of Officers, shall keep, through her Secretary or otherwise, a record of each book by her delivered to a collector, together with the name of the collector, and she shall receive the same back, with the money collected; and account for books and money received to the Board at each semi-annual meeting, or oftener if the Board so direct. She shall also give a copy of her account to the Recording Secretary.

Collector.

It shall be the duty of the Collector to solicit subscriptions and receive the same. She shall enter in a book, stamped with the

seal of the Association, opposite the names of the respective subscribers, the separate amounts received ; and three days before the last of each month she shall deliver to the officer who authorized her to make collections, the sum collected by her during the past month, taking a receipt for the same, and previous to the semi-annual meeting she shall return to the Treasurer of the Association her book, receipts for money turned in and any money then on hand, taking a receipt for the same.

Treasurer.

It shall be the duty of the Treasurer to keep an account of the money collected, and see that the amount of money paid in agrees with that subscribed and paid as stated in the books, and she shall hand in her report to the Board at each semi-annual meeting, or oftener when ordered by the Board.

Corresponding Secretary.

It shall be the duty of the Corresponding Secretary to conduct the general correspondence incidental to and in the interests of the Association.

Recording Secretary.

It shall be the duty of the Recording Secretary to give due notice of the time and place of special and general meetings of the Board ; to keep a record of the proceedings of each general and special meeting of the Board. She shall also keep, in writing, the names of the different Branch Associations and their officers, and copies of the accounts by them furnished.

Membership.

Any person may become a member of this Association by paying annually to its fund one dollar, and having his or her name inscribed in a book stamped with the seal of the Association.

Life Membership.

Any person may become a life member by paying into the fund of this Association fifty dollars or upwards. The names of life members will be published and preserved in the annals of the Association.

Patrons.

Persons paying annually five, ten, twenty dollars or upwards,

into the fund of this Association, shall be considered Patrons of the Association, and shall receive copies of all publications made in its interests, and their names also shall be published and preserved in the annals of the Association.

ARCHDIOCESE OF PHILADELPHIA.

LADIES' CATHOLIC INDIAN MISSIONARY ASSOCIATION.

[*From the Catholic Standard of Philadelphia of February 19, 1876.*]

The first meeting of the Philadelphia branch of the *Ladies' Catholic Indian Missionary Association* was held, on the 3d instant, at the residence of Mrs. M. A. Esling, 224 South Tenth street, the Rev. M. F. Martin, Pastor of St. Mary's Church, presiding. The Rev. gentleman opened the business with a prayer, and then read the beautiful appeal of Mrs. General Sherman to the Catholic ladies of the United States, accompanying its perusal with some appropriate and touching comments. The Society was then formally organized by the election of Miss Amanda F. Holahan as President, Rev. Michael F. Martin as Treasurer, and Miss Mary Dwyer as Secretary. All the ladies present gave in very favorable reports of their success in soliciting contributions for the cause. A considerable sum has already been forwarded to the Very Rev. J. B. A. Brouillet, V. G., President and Treasurer of head branch of the organization at Washington, D. C. Most of the original bands have been filled for the year, and new ones are forming; a very gratifying circumstance, in view of the fact that the work of the Philadelphia branch was started only about one month since as a private subscription, yet the result has proved in that short time that a formal organization was immediately necessary.

The history and nature of the Society is briefly as follows: Most, if not all, of our readers are aware that, under the present Administration of Indian Affairs at Washington, nearly, if not quite, four-fifths of the Catholic missions at the Indian agencies have been taken from the control of the missionaries and given over to the proselytizing influence of sectarian ministers. The great work which from the very discovery and colonization of the country has been effected by the Catholic Priests among the Indians, not

only in converting, but in civilizing them, is irrefutable, and the experience of history proves that the priests of the divinely commissioned Church are the only human agents able to effect such a work. But the truth, so plainly written on every page of the early history of America, has been ignored by the Government, and the consequent injustice done to the Indians and our old Missionaries made it necessary that some action should be taken by the American Hierarchy. The only official step taken by our Prelates was the appointment of a Catholic Commissioner at Washington, in the person of General Charles Ewing, a gentleman eminently capable for the position, and whose appointment has resulted in much good. Still, very little practical benefit could result without funds. In this emergency the Catholic ladies of Washington organized their relief association, and under the Presidency of Mrs. Admiral Dahlgren, appealed to the Catholic women of the United States. This appeal was published in the STANDARD last November. Branch organizations have been started in St. Louis under Mrs. General Sherman, sister of General Ewing; at Cincinnati, under the control of Mrs. Peter, Archbishop Purcell himself appealing to the public to aid her; and now at Philadelphia, under the supervision of Miss Holahan, who is devoting herself very earnestly to the cause. At New York the Catholic Union has contributed largely to the Commission, but in addition to this, Miss Holahan is endeavoring to enlist the sympathies of many lady friends in that city and to inaugurate a regular organization.

The Indian Missionary Association has appointed the Very Rev. J. B. A. Brouillet, Vicar-General of the Diocese of Nesqually, the President and Treasurer of the entire organization; and the venerable gentleman, who has devoted many years of his life to the practical work of the missions, has taken up his residence at Washington, in order to superintend this great charity.

Each branch is composed of bands, each band consisting of fifteen ladies or gentlemen, who contribute each *one dollar a year*. The Most Rev. Archbishop has given his approbation, and in addition to the merit of the good work, each member receives the benefit of twelve Masses a year. Nearly all the eminent prelates of the country have not only given their approbation, but contributed largely to the general fund, &c.

We are happy to add, that the Rev. Pastors of the churches have co-operated warmly in the good work.



OFFICE OF CATHOLIC COMMISSIONER
FOR INDIAN MISSIONS,
WASHINGTON, D. C.

Official Construction of President Grant's
Indian Peace Policy.

As is well known this Peace Policy was determined upon by the President, and in 1870 announced to Congress in the following words:

“Indian Agencies being civil offices, I determined to give all the agencies to such religious denominations as *had heretofore established missionaries among the Indians*; and *perhaps* to some other denominations who would undertake the work on the same terms, i. e., as missionary work.”

This invitation from our Government to the Christian Churches to participate in the administration of purely civil affairs is an anomaly in our history, but, if the words in which it was given were truthfully spoken, not falsely used to deceive, this innovation was justified not only by the failure of the civil power in its effort to improve the condition of the Indian, but by the success of Christian missions in this same field, and by the further fact that the whole history of our era—the very civilization to which we had been striving to lift the Indians—bears testimony to the fact that Christianity has always wielded the most potent influence on the barbarous or half-civilized people to whom it has been explained by practical, sincere Christians.

If it is honestly construed according to the plain intent and meaning of the words in which it was announced, Indian Missions existing at the time would have been benefitted, and yet this Missionary field would have been left as open and free to any laborer as it has always been in the past, and as it must be forever, if only our Chief Executive is sincere in his obedience to our Constitution.

But, unfortunately, a brief experience has shown that the policy

as announced to Congress, and the policy as practically developed in the government of the Indians, are exact opposites, and that the wise and pious reverence for the lesson that is taught by the history of Christianity in its dealings with the barbarous tribes that it met in all Europe, outside of Rome, was not participated in by those to whom its development was entrusted. On the contrary, whilst they extolled the piety, the humanity and the wisdom of the policy with their lips, they have in its enforcement violated the highest civil law known to the American people, and in its perversion the most sacred right guaranteed to every American, is taken from the Indian—the true native American—after he has lost a continent at our hands, and has nothing left of value but his freedom to worship God.

The President having said to the country that he would appoint over each Tribe a Governor who was a practical member of the Church of which the Indians were members, thereupon his subordinates appointed thirty Governors, Quakers, Methodists, Presbyterians, Dutch Reformed, &c., and placed them over Indians among whom no Christian teacher was ever heard except the Catholic Priest, and since these appointments he who is a missionary by the grace of God must have leave (of the missionary by the favor of the United States) to minister to the wants of his spiritual children, whom he baptized in infancy, and led through youth to middle life. And as a natural consequence, instances of individual oppression, of public violations of our Constitution, are constantly occurring. One will suffice to illustrate how this wise policy has been perverted in the hands of ignorant or vicious men.

The Bishops of California asked leave of the Secretary of the Interior to build a church for the Catholic Indians on the Round Valley Reservation, and the United States Inspector to whom it was referred reports to the Com'r of Indian Affairs: *1.

“This reservation has been assigned to the Methodist Church. That church has done remarkably well in training and instructing the Indians in moral and religious duties. The Indians have improved and are improving; the work should not be taken out of their hands and given to the Catholics. The Catholic Church has certain reservations assigned to them; *let them confine their work to their own reservations, and not interfere with the good being accomplished by other churches.* It is a patent fact that there can

be no coalescence of Catholics with Protestants on the same reservation." * * *

With this report is enclosed a communication from the Methodist Agent at Round Valley, who says: *2.

"I would most respectfully answer that, in my judgment, this request [of the Catholic Bishops] should not be granted. I further think it cannot lawfully be." * * "It would be impossible for the M. E. Church to obtain a suitable agent and employés on the reservation provided a Catholic Mission was founded here, as all good men know that evil results will inevitably follow. As to the Catholic Church 'teaching the Catholic Indians,' that in my judgment, cannot lawfully be on a Government reservation."
* * *

And in conclusion the Inspector states: *3.

"No good could come of it, and the permission ought not to be granted. It seems to me that the only judicious course in cases of this kind, is to require each religious denomination to confine their efforts to the reservations especially assigned to them, and not to allow any interference by one with the affairs of another."
* * *

After the receipt of this report the Commissioner of Indian Affairs answered the Right Reverend petitioners, saying: *4.

"In view of the unfavorable report of the U. S. Indian Inspector upon the subject, * *. I am directed, under date of the 17th ultimo, by the Hon. Secretary of the Interior, to inform you that he declines to take any action in the matter adverse to the views of the Inspector." * *

In answer to another petition, it was officially announced by the Department of the Interior: *5.

"That the right should be reserved by the Indian Office and the Department, in case of difficulties and contentions, in consequence of allowing more than one religious denomination to have schools and churches on the same reservation, to require one or the other, as in their judgment may be deemed best, to leave the reservation. This reserved right should be expressed distinctly before expenditures have been made, and at the time that differing denominations take possession of any portion of the Indian population for moral, religious and educational purposes;" and further it will be "understood that the Government cannot commit the religious instruction of Indians, except for a temporary period, to any religious or other body, but retains as Trustee for

the Indians * * the right to change their religious management when it shall consider such change desirable, in the best interests of the Indians."

The authors of the communications from which the foregoing extracts are taken, were Government officials, who were in this particular (as in all official matters) sworn to discharge their duties honestly, in obedience to the laws and the Constitution of the United States; they were supposed to be sincere Christians, and were certainly men of average intelligence, and they therefore knew that Indian Agents, Indian Inspectors, the Commissioner of Indian Affairs and the Secretary of the Interior were all creatures of the Statute Law, and that they had no official power that was not given to them by Statute. They knew that there was no law on the Statute Book that could possibly be construed to authorize any official of the United States to exercise any authority over any human being in religious matters. They knew that Congress alone could enact statutes limiting or enlarging the powers of these officers; and they knew that the Constitution of the United States provides, "*that Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.*"

*1. Letter of U. S. Indian Inspector Vandever to Commissioner of Indian Affairs, dated 4th June, 1875.

*2. Letter of U. S. Indian Agent Burchard to U. S. Indian Inspector Vandever, dated June 12, 1875.

*3. Letter of Inspector Vandever, dated July 2, 1875.

*4. Letter of Commissioner of Indian Affairs to Bishops Alemany and O'Connell, dated July 22, 1875.

*5. Letter of Secretary of the Interior, dated Nov. 23, 1874, and Letter of Com'r Indian Affairs, 25th September, 1875.

Effects of President Grant's Indian Policy on the Old Catholic Missions.

At the time of the inauguration of this Policy (1870) the Church was in undisturbed possession of nearly the whole Indian Missionary field in the United States. There were at that time 106,000 Catholic Indians in the United States, and three years later a Government Officer, the President of the [Protestant] Board of Indian Commissioners claimed only 15,000 for all the protesting churches.

We had our stations and traveling Indian Missionaries all over Arizona, among the scattered and impoverished descendants of the children of our once populous and flourishing Missions. We had nineteen churches, commodious, substantial brick buildings, with regularly attended stations among the Pueblos of New Mexico, and traveling Missionaries over nearly the whole Territory; and in California our Missionaries visited regularly, and administered to the wants of, the few Indians that were left of the tribes that a hundred years ago gathered about the eighteen Franciscan Missions, from which the *true* Peace Policy was first taught practically on the Pacific coast. In the vast region north of California there were twelve regular stations, from which our Missionaries regularly visited every tribe from the mountains to the sea shore. There were three stations in Idaho and three in Montana, from which Father De Smet and his followers journeyed and baptized, and taught the lessons of the Evangelists among the 18,000 Blackfeet and Crows, the 40,000 Sioux, and the numberless tribes of the northwest, and the regions of Wyoming and Colorado. There were two stations in Kansas; two in Wisconsin; one in Michigan, and one in Maine; and from these stations the Priests went out in all seasons to lift up and console the remnants of all tribes from ocean to ocean.

When this policy was announced not a single Protestant Indian Mission was known to exist on the whole Pacific slope. No Protestant church had undertaken the conversion of any Indian tribe in New Mexico, Arizona, Montana, Wyoming, Colorado, Utah or Idaho, until 1870; and after a fruitless attempt of some eleven or twelve years in Oregon and Washington Territory, the Methodists and Presbyterians had retired from the Missionary field in 1848, and left it untended for twenty-two years.

All who had any knowledge of our Indian Tribes in 1870 knew that the Church was the *only* Indian Missionary; it followed that we would have control of at least the forty agencies at which we had permanent Mission stations if the Peace Policy was honestly administered; but it has not been honestly administered, and consequently we have not a single agency in California, New Mexico, Colorado, Utah, Wyoming or Idaho. We had only one in Arizona for a few years, and it has recently been abolished—the only one of six agencies—and by all official reports the most successful in its work of Christianizing and civ-

ilizing its Indians. We have only two in Oregon, two in Washington Territory, one in Montana and two in Dakota. All the other agencies, seventy-two in number have been assigned to Protestant churches, and wherever these have obtained control, they claim it to be an exclusive spiritual as well as temporal control, thus assuming the right to exclude us from some thirty agencies where we have Catholic Indians, and from all others where we have not as yet been at work.

The claim of the Protestant churches to exclusive control, though denied in 1873 by the Commissioner of Indian Affairs, is now sustained by the same Commissioner, and by the Secretary of the Interior, and having been enforced against us in several cases—among others at Round Valley, in California, at Yakima, in Washington Territory, and at Warm Springs, in Oregon—we have no guarantee that it will not be in all cases.

We wish to call the attention of our readers to these effects of the Policy, taken in connection with a letter written on the 27th December, 1871, to the Most Rev. Archbishop of Oregon, by the late Bishop of Hartford, as justifying the suspicion that they are not accidental, but the legitimate fruit of a well organized plan for the first assault on the Church in this country, and for the success of which the Peace Policy was inaugurated.

This letter is as follows :

“ PROVIDENCE, *Dec. 27, 1871.*

“ MOST REV. DEAR SIR :

“ Some eighteen months ago I read a letter from a Mr. ——— a Protestant gentleman from New Haven, Conn., to some of his relatives in that city, in which he spoke, with all the indignation which an honorable man would naturally feel, of the regularly organized plans which had been formed to drive Catholic Missionaries from their fields of labor in the far West, and of the efforts making to compel Catholic Indians to abandon the religion of their choice, and to embrace Methodism instead.

“ This gentleman, from a mere feeling that it was his duty to stand up for justice and for religious liberty, entreated his Protestant relative, to whom he wrote, to speak to Catholics in New Haven, of the outrages which were being attempted on the Pacific coast, and to induce them to maintain the cause of right and of religious liberty.

“ Your letters, which I have just read, bring the letter to which I have referred vividly before my mind.” * * *

(Signed,)

F. P. McFARLAND,
Bishop of Hartford.

LETTER

OF

GENERAL O. O. HOWARD, U.S.A.,

TO THE

"CHICAGO ADVANCE," (*a Congregational Church Paper.*)

On the old maps, Grande Ronde Reservation was a little red square in Northwestern Oregon, not far from the coast. It is situated west of Salem thirty-five miles, just south of Fort Yamhill, where our distinguished Lieutenant-General Sheridan was stationed before the "General" was appended to the "Lieutenant." Monday morning the Indian agent for Indians off reserves (he is called in this country "One-arm Brown") appeared by the side of Wameketa hotel at Salem with a strong, high, two-seated wagon, drawn by two good horses. Major Wm. H. Boyle, Inspector of Indian Supplies, and the writer mounted into our places. * * * We went through the town of Dallas, and returned upon a ridge near Sheridan. The extent of the wheat fields surprised me. Fort Yamhill was reached by our tired horses by a mile of ascent at the close of a long and hard road for them. When we reached the top of the hill, the former site of the fort, and looked west and south, what an evening prospect was before us! A beautiful panoramic view of a cultivated valley apparently surrounded by a shore line of hills—it is like an extended lake with swelling waves—but the waves are only the rising and falling of the rolling prairie. It is the "Grand Ronde Reservation."

WHAT HOUSES ARE THOSE

all along the sides of this valley as far as the eye can reach, many of them evidently new? Mr. Brown says they all belong to the Indians! Their farms have been allotted them, and they are improving rapidly. It filled my heart with joy to see these evidences of civilization, even here where I had learned the poor people had been so often plundered of means that the government had appropriated to their benefit; even here where their women had been corrupted, and where all their education had been withheld—en! It was two miles and a half to the agency buildings. The old road had been converted into land, and the new one not yet worked and fenced. The agency doctor conducted us through the lanes, fields, swamps and road to the agent's house.

MR. P. B. SINNOTT, THE AGENT,

is an Irishman. He gave us a warm-hearted welcome to his house. The suddenness of our arrival, without premonition, might have disturbed anybody. The raising of the flag in the twilight, and a regular "Brigadier salute" by a piece of artillery, told the Indians that a "Tyee" had come. Looking north from the porch of Mr. Sinnott's house, you notice a fine new building a hundred yards distant. It is the new school house, with accommodations for a hundred scholars. Just beyond I saw a larger old building, with a small belfry and cross upon it; this was the Catholic church. To my left, and not more than fifty yards off, was "the home," where "the Sisters," four in number, took care of the Indian girls who were scholars.

TWO SISTERS TEACH

and two take care of the home. After a nice warm supper, an evening chat with Mrs. Sinnott, and a good sleep, we find ourselves ready Tuesday morning for further observations. We accompany the agent to several Indian houses; these had generally two main rooms and a kitchen—the bed-rooms, with one well-made bed in each, were neat. I noticed in one where there was a baby, a curious little basket-cradle, as broad as it was long, but having in it a clean, linen sheet. The clothing in the house was tidy; the walls of the sitting-room papered with pictures taken from pictorial papers. Nearly every head of a family had a wagon, plow and horses. Before ten A. M. we returned to visit the school. In the first room next the hall we found the two Sisters and the girls arranged around the room from right to left according to size—the eldest, on the right, probably fifteen, and the youngest on the left, four or five years of age. They were

ALL AS NEAT AS ANY LITTLE GIRLS—

with clean faces and hands, and having on plain, comfortable woolen dresses. I heard them recite at the request of one of the Sisters in reading, spelling, geography, etc. They all answered me in good English and read and recited well. The boys, who live at home, have not the staid manners of the girls and were not so well clad; but I thought they read and recited quite as well. The singing of welcome, by both boys and girls struck me, as it always does among the Indian children, as a little sad—a kind of plaintive wail. God grant that it be not prophetic of a

sorrowful life before them ! May not a remnant of these be saved, and so saved as to participate in the joys of our salvation ?

FATHER CROQUAT, A BELGIAN PRIEST,

was there. He has a happy, Christian face, and all love him. I do not think he draws the broad line that we do between the converted and the unconverted. I tried to learn from him if many of the elder Indians had really found the Saviour. He answered that many of them were careful in their conduct, and sincere. From the school room we went to the agency office near the "children's home." Here the Indians wished me to talk to them. I did so, expressing my gratification at the school, the farms, the evident progress of the people of the several tribes here gathered. One after another the Indians made answer. The younger Indians could speak plain English, but for fear the old ones would not understand them, they all talked the Chenook, or "Jargon," as they call the language, and had it interpreted to me.

POLYGAMY

has almost ceased among them. Nothing seems to offend them so much as the wicked attempts of certain white men to get their wives away from them. They thanked me over and over again for my visit and my words to them. Some white men near by had said they were no better than wild Indians. "You can see," they said, "we dress like you, we have a school and a church, we have houses and lands, teams and plows ; we are no longer '*wild Indians.*'" At noon we bade these people adieu, feeling a new impulse in our hearts to do and say what we can for the policy which educates and civilizes the remnant of the red men of this country. A visit to this reservation presents you with plain facts, —facts with reference to the dark past when

HONESTY, CHASTITY, AND HUMANITY,

did not belong to the prevailing policy,—facts with reference to the present when the church, the school, the saw-mill, land allotment and honest teaching and dealing are made the successful means of raising up a people to thrift, industry and independence. It is a Catholic teaching, faithful and continuous ; let our Protestant brethren and sisters not be behind these good and faithful servants of the Lord.

Portland, Oregon.

O. O. HOWARD.

REPORT OF INDIAN INSPECTOR E. C. KEMBLE, on
the Tulalip Indian School of Washington Territory, Nov. 6,
1873 :

At the reservation I saw the best Indian school probably this side of the Rocky Mountains. Visiting the establishment with Father Chirouse on the afternoon of my arrival, as our canoe grated on the beach, some twenty well-dressed Indian boys between the ages of ten and fifteen came down with bugle, drum and banner, with their teacher at their head, to give us a formal reception. One of the boys read an address of welcome, composed by him, and which bore the signature of each boy in the school. On going into the school room, the girls, thirty in number, very neatly attired, rose and greeted us with a similar address, and the whole school then sang with excellent effect an appropriate song.

After this the classes were called for examination and made a very creditable showing. Six of the boys and seven of the girls, read in Bible History in any part of the book, mastering most of the difficult Old Testament words in the chapter selected, with ease, and showing a very intelligent apprehension of the meaning of all they were asked to explain. Seven of the remaining boys read in words of three syllables; six of the girls were exercised in parsing sentences, and there was a brief review in arithmetic, in all of which the school showed excellent progress. Their cheerful but orderly deportment would have shamed some of our white schools. In the evening the boys sang national songs and the girls engaged in calisthenic exercises.

I mention these particulars of the school, to show that the charge so often made against the system of instruction for youth employed at Catholic agencies, that it lacks thoroughness, is not well founded, at least so far as the school at this reservation is concerned. I attribute the success of the Tulalip school in a great measure, to the devoted efforts of the Sisters who are engaged in it. There are now fifty scholars, but half as many more could be obtained with ease, if the building accommodations were sufficient.

E. C. KEMBLE,
U. S. Indian Inspector.

This evidence is from Protestant officers of the Government. If they can see so much good in the work of our Missionary Fathers, certainly we are justified in urging the Catholic Ladies of the United States, to organize Missionary Associations in all the Parishes of the Union, such as we have in the Archdioceses of Baltimore, Philadelphia, St. Louis, &c.

J. B. A. BROUILLET, V. G.,
Treasurer Indian Missionary Associations,
Washington, D. C.

REPORT OF THE TREASURER

OF THE

Catholic Indian Mission Fund,

From January, 1873, to December 1, 1876.

Rev. P. F. HEALY,

President Board of Control, Catholic Indian Mission Fund :

SIR: I have the honor to submit, for the consideration of the Board, this my first report of the conduct of the financial operations of the Bureau of Catholic Indian Missions, including the Ladies' Catholic Indian Missionary Association.

As will be seen, the report embraces a period of four years, for though the Bureau, as organized, received official recognition only in January, 1874, its work and usefulness commenced as early as January, 1873, at which date, at the request of a friend of the Missions, the services of General Charles Ewing were secured to represent and defend our Catholic interests before the Government.

My association with the Indian Missions of the Pacific coast having brought me to Washington in January, 1873, I met here a Priest from the Rocky Mountain Missions, who had come to attend to pressing and important business for his Missions. We found that frequent applications had been made to Gen. Charles Ewing to attend to the business of other Missions, and feeling that the affairs of all our Missions would receive prompt and careful consideration at the hands of the Government officials if they were all presented by a gentleman familiar with the official routine of the Department, we placed all of our business under his care and direction.

In January, 1874, General Ewing was officially designated by the Most Rev. Archbishop of Baltimore as Catholic Commissioner for Indian Missions; the designation and appointment having been made upon the urgent request of all Bishops having Indians in their dioceses, after submission to the Archbishops in council at Cincinnati. The Catholic Commissioner has been since that date recognized, by the Department of the Interior, as the official representative of the church in all that relates to the interests of the Indians.

In the course of my visit I was informed by the Commissioner that it was impossible for him, a layman, who had no personal knowledge of Indian life, to fully and intelligently represent the wants of our missionaries in regard to their missions or schools, and that it was absolutely necessary for the successful administration of the affairs placed in his hands, that he should have associated with him a priest who had long and varied experience as an Indian missionary. It was quite apparent to me that the Commissioner was correct, and being fully impressed with the extent and importance of the duties that he had assumed, I consented to join him in the great work that embraced not only the business that had brought me to Washington, but the business affairs of all the Catholic Indian Missions in every part of the United States; and I therefore remained in this city and devoted all of my time to the affairs of any and all Missions that needed assistance, when, in 1875, by appointment of the Archbishop of Baltimore, I became officially associated in the work, and assumed charge of that branch of the Bureau having more specifically for its object the support of old and the organization of new Missions; the establishment and support of schools; the formation and direction of auxiliary associations, and the care of the Catholic Indian Mission Fund.

During the first three years of the Bureau's active work, its income was totally inadequate to supply its wants. The Catholic Commissioner, who has always given his professional services without charge, was, for three years, obliged to advance largely from his private funds the money necessary to secure the successful establishment of this Bureau. We sought in various ways to obtain contributions sufficient for our work, but always with only partial or temporary success, the proceeds continuing insufficient to meet the demands of the Bureau until the 28th of October, 1875.

On that date a number of Catholic Ladies of Washington assembled to consider the wants of our Missions. Their destitute and helpless condition was fully explained to them, and they were advised that if more permanent relief were not furnished us, we were in imminent danger of losing the fruits of our former labors, and jeopardizing the Missions which had cost the Church so long a struggle. These ladies, appreciating the dangers that surrounded

us, proceeded at once to organize an association under the title of the Ladies' Catholic Indian Missionary Association, the object of which was to unite and fully co-operate with the Catholic Bureau in securing funds to provide for the temporal wants of the Catholic Indian Missions, as a means of preserving the faith of their neophytes.

The Association became auxiliary to the Bureau, and to advance the object contemplated in its organization, its members agreed that they would each contribute, annually, the sum of one dollar, and endeavor to extend their influence abroad by the formation of associations in other cities and towns, and thus give to their society a national standing.

From the moment these ladies so earnestly engaged in their work, God's blessing accompanied them. Their local association enlarged, and after securing proper local ecclesiastical sanction, they gradually proceeded to organize branches in various places—until they have, in the short space of one year, extended their beneficent influences throughout twelve dioceses, with great encouragement in others. During this period of one year these several associations have been able to contribute from membership the sum of \$3,506.83, and from contributions gained from private sources, mainly by the exertions of individual members of the association, the further sum of \$2,518.36, thus making an aggregate of \$6,025.19 as the result of their labors; while the total aggregate of contributions from January, 1873, to date is \$8,605.49.

It gives me great pleasure to bear witness to the zealous and energetic efforts of the Ladies' Missionary Association. The Christian charity evinced by them has been so extended in its influence, and of so high a character, as to recommend it to the special attention of the Holy Father, who has been pleased to signify his approval of their Association, and to reward their zeal by bestowing his blessing on them and their work, accompanying the same with indulgences to be gained, and as a further mark of his favor has himself prepared a special prayer for their daily recital.

A reference to the annual appropriations made by Congress for the support of schools at Catholic agencies, shows that for the year 1873 and for preceding years, eight thousand dollars was the highest aggregate sum thus given to such schools. By our personal efforts the appropriations for 1874-'5 and '6 have been in-

creased from eight to fifteen thousand dollars per annum, making an annual aggregate gain of seven thousand dollars, or a total gain of twenty-one thousand dollars during the three years; all of which is unquestionably due mainly to the efforts of this Bureau. By means of these enlarged appropriations, and a timely assistance from our Mission Fund, we have been enabled to open six new Indian Manual Labor Boarding Schools and several Day Schools, and to establish two very important and promising new Missions.

Congress having at the last session failed to make the necessary appropriation for three of our schools for the current year, they, of necessity, must have been broken up, with great disadvantage and loss to the Indians, had we not been familiar with Congressional appropriations and their disposition by the Department; which information enabled us to secure from an incidental appropriation applicable to such purposes nearly five thousand dollars with which to conduct and carry on those schools.

It will be observed that an item of expense has been incurred for a general tour of inspection of several of our agencies. This inspection was rendered necessary in order to more fully acquaint ourselves with the workings of the present Indian policy at those agencies, and the nature and extent of church duties and interests in their relations with the Government. It gave us a large amount of useful practical knowledge, which enabled us to give more appropriate direction to all of our agents, teachers and missionaries.

With these general remarks, I have the honor to submit, herewith, a statement showing the Receipts and Expenditures of the Bureau of Catholic Indian Missions during the four years of its existence, stating, in conclusion, that we have expended \$1,900 per annum for the support of the Bureau, the organization of associations and for Indian Missions and schools, and that I have now on hand the sum of \$612.60.

I have the honor to be, very respectfully,

Your obedient servant,

J. B. A. BROUILLET,

Treasurer Catholic Indian Mission Fund.

WASHINGTON, D. C.,

December 1, 1876.

STATEMENT

OF

RECEIPTS AND EXPENDITURES

BUREAU OF CATHOLIC INDIAN MISSIONS,

From January 1, 1873, to November 30, 1876.

RECEIPTS.

1874	Catholic Union of New York, N. Y.	\$950 00
"	Most Rev. J. B. Purcell, Archbishop of Cincinnati,	100 00
"	" " J. S. Alemany, " of San Francisco,	100 00
"	St. Vincent de Paul Society, Henderson, Ky.	25 00
1875	Most Rev. J. R. Bayley, Archbishop of Baltimore,	200 00
"	Rt. Rev. A. M. A. Blanchet, Bishop of Nisqualy, W. T.	200 00
"	C. I. M. A. of Nisqualy, W. T.	64 73
"	C. I. M. A. of Oregon,	9 28
"	Rt. Rev. F. Mora, Coadjutor Bishop of Monterey, Cal.	232 00
"	Mrs. ——— Bradley, San Jose, California,	4 00
"	C. F. Ryland,	58 00
"	C. McLaughlin,	58 00
"	B. P. Rankin,	29 00
"	B. D. Murphy,	58 00
"	Mrs. Daniel Murphy,	23 00
"	John Anzerais,	23 00
"	Mrs. ——— Allen,	29 00
"	James McMahon,	23 00
"	Rev. J. A. Gallaher,	5 80
"	Rev. P. Birmingham,	5 80
"	Most Rev. J. F. Wood, Archbishop of Philadelphia,	200 00
"	Rev. Chas. I. White, D. D., Washington, D. C.	100 00
"	Rev. J. A. Walter,	10 00
"	Rev. John McNally,	10 00
"	Rev. D. C. DeWulf,	10 00
"	Gonzaga College,	15 00
"	Sisters of Notre Dame, Marysville, California,	25 00
"	Very Rev. Wm. Byrne, Omaha, Nebraska,	5 00
"	Rt. Rev. Jno. J. Hogan, Bishop of St. Joseph, Missouri,	5 00
"	J. Simpson, Jefferson, Pennsylvania,	3 00
Nov. 16	Rev. J. B. DeWolf, Georgetown, D. C.	10 00
" 22	C. I. M. A. Pikesville, Md.	5 00
" 22	Rev. J. Monaghan, Mount Hope, Md.	5 00
" 26	C. I. M. A., St. Louis, Mo.	30 00
" 27	C. I. M. A., Cincinnati, Ohio,	21 00
Dec. 3	Rev. Dr. R. L. Burtzell, New York, N. Y.	25 00
" 5	Rev. P. F. Healy, President Georgetown College, D. C.	100 00
" 6	C. I. M. A., Washington, D. C.	257 65
" 6	His Eminence, John Cardinal McCloskey, New York, N. Y.	100 00
" 8	John Bennett, Sunman, Indiana,	1 00
" 12	Rev. P. F. McCarthy, Washington, D. C.	10 00
" 27	Mrs. Catharine Fee, Mendota, Minn.	5 00
" 28	Rev. John J. Keane, Washington, D. C.	10 00
" 28	Rev. M. Alig,	25 00

Amount carried forward,	\$3,085 26
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RECEIPTS CONTINUED.

1875		Amount brought forward,	\$3,085 26
Dec. 29	1876	St. Joseph's Female School, San Francisco, California,	35 31
Jan. 3		C. I. M. A., Washington, D. C.	62 40
" 8		Mrs. Mary Duggan, Zanesville, Ohio,	1 00
" 8		Mrs. B. A. Wirth, Nebraska City, Nebraska,	1 00
" 12		Rev. J. C. Drumgoole, New York, N. Y.	10 00
" 16		C. I. M. A., Washington, D. C.	9 00
" 17		C. I. M. A., Philadelphia, Pa.	16 00
" 22		Jos. & Agnes Rosgen, Waterloo, Iowa,	6 00
" 24		John Murphy, Baltimore, Md.	10 00
" 24		Rt. Rev. Louis de Goesbriand, Bishop of Burlington, Vt.	10 00
" 24		C. I. M. A., Washington, D. C.	12 00
" 26		——— Kreuzer, Baltimore, Md.	5 00
" 26		Henry E. Sprague, New York, N. Y.	20 00
" 26		C. I. M. A., Washington, D. C.	2 00
" 28		C. I. M. A., St. Louis, Mo.	11 10
" 28		James Garneau, St. Louis, Mo.	50 00
" 28		E. A. Brush, Detroit, Michigan,	50 00
" 28		Rt. Rev. B. J. McQuaid, Bishop of Rochester, N. Y.	25 00
" 28		Mrs. D. C. Smith, Hanover, Pa.	1 00
" 29		Rev. John S. A. Muerich, Brighton, Wis.,	10 00
Feb. 1		Mrs. ——— Lyons, Philadelphia, Pa.	5 00
" 1		John J. Daly, St. Louis, Mo.	50 00
" 3		J. A. Donohue, San Francisco, California,	50 00
" 7		C. I. M. A., Washington, D. C.	91 10
" 8		Rev. S. Ferté, St. Charles College, Ellicott City, Md.	10 00
" 9		Rt. Rev. James Gibbons, Bishop of Richmond, Va.	20 00
" 9		Mrs. Charles Herner, Boston, Mass.	5 00
" 9		C. I. M. A., Washington, D. C.	2 00
" 9		Most Rev. J. R. Bayley, Archbishop of Baltimore,	200 00
" 10		Michael Cody, Philadelphia, Pa.	200 00
" 12		Rev. W. V. Meredith, St. Louis, Mo.	20 00
" 16		C. I. M. A., Philadelphia, Pa.	52 00
" 16		Rev. A. H. Gandolfo, Emmittsburg, Md.	5 00
" 19		Rt. Rev. Thos. L. Grace, Bishop of St. Paul, Minn.	100 00
" 21		Rev. J. McKim, Rockville, Md.	10 25
" 21		C. O'Brien, St. Louis, Mo.	20 00
" 24		C. Pilout, Richmond, Va.	2 50
" 24		Mrs. Catharine Zimmerman, Lancaster, N. Y.	10 00
" 25		Rev. Liv. Vigilante, St. Inigoes, Md.	10 00
Mar. 2		Mrs. ——— Howard, Nauvoo, Illinois,	1 00
" 2		Mrs. M. Moffitt, " "	1 00
" 2		Mrs. Flora Moffitt, " "	1 00
" 2		Rev. James Kelly, Philadelphia, Pa.	10 00
" 4		Rev. H. L. Wright, Media, Pa.	5 00
" 6		Sisters of the Sacred Heart, St. Joseph, Missouri,	5 00
" 6		Charles O'Connor, New York, N. Y.	100 00
" 6		C. I. M. A., Washington, D. C.	69 00
" 7		" " "	6 00
" 9		Martin Cronin, " "	5 00
" 11		Rev B. Villiger, Philadelphia, Pa.	10 00
" 16		Very Rev. D. E. Lyman, Govanstown, Md.	10 00
" 18		C. I. M. A., Philadelphia, Pa.	119 00
" 18		Thomas W. Dee, Boston, Mass,	20 00

Amount carried forward, \$4,656 92

RECEIPTS CONTINUED.

1876		Amount brought forward,	\$4,656 92
Mar. 18	C. I. M. A.,	Washington, D. C.	2 00
" 25	"	St. Louis, Mo.	156 50
April 3	"	Washington, D. C.	17 00
" 4	"	Chicago, Illinois,	10 00
" 5	Very Rev. F. Guedry,	Emmitsburg, Md.	5 00
" 8	C. I. M. A.,	Chicago, Ills.	50 00
" 8	Rev. E. C. Chirouse,	Tulalip, W. T.	5 00
" 8	Rt. Rev. A. Verot,	Bishop of St. Augustine, Florida,	20 00
" 25	Convent of the Sacred Heart,	Chicago, Illinois,	15 00
" 25	C. I. M. A.,	St. Louis, Mo.	1,097 90
" 29	"	Leonardtown, Md.	30 75
" 30	"	Washington, D. C.	11 00
" 30	"	Piedmont, W. Virginia, (Mrs. Flaherty,)	22 00
May 12	St. Peter's School,	Washington, D. C.	10 00
" 12	Rev. J. B. Kanzleiter,	" "	10 00
" 15	Mrs. Anna M. Melchior,	Ahnopee, Wis.	1 00
" 16	J. Maurice,		5 00
" 22	C. I. M. A.,	San Jose, California, (Mrs. Bradley)	17 10
" 24	Rev. Z. Delinelle,	Peekskill, N. Y.	5 00
June 8	C. I. M. A.,	Philadelphia, Pa.	272 25
" 17	Madame Major,	Sacred Heart, New York City,	50 00
" 17	C. I. M. A.,	Washington, D. C.	8 00
" 26	C. I. M. A.,	St. Louis, Mo.	246 50
July 16	Rev. J. H. Bekkers,	Lexington, Ky.	100 00
" 19	Convent Sacred Heart,	Albany, N. Y.	50 00
" 20	Very Rev. A. Varsi,	Prest. Santa Clara College, Cal.	100 00
" 21	Convent Sacred Heart,	Manhattanville, N. Y.	125 00
" 26	Mrs. Margaret Reilly,	Cincinnati, Ohio	5 00
" 27	C. I. M. A.,	Reading, Pa.	50 00
" 31	Rev. H. P. Gallagher,	C. I. M. A., San Francisco, Cal.	175 00
" 31	C. I. M. A.,	Lebanon, Pa.	49 75
Sep. 26	"	"	26 00
" 29	"	Allegheny, Pa.	3 57
Oct. 4	Rt. Rev. P. J. Baltes,	Bishop of Alton, Illinois,	50 00
" 20	Mrs. Peter Donohue,	San Francisco, California,	108 50
" 20	Mrs. E. Martin,	" "	108 50
" 24	C. I. M. A.,	St. Louis, Mo.	238 75
" 26	"	Philadelphia, Pa.	93 00
" 30	Rev. James Smith,	Fulton, New York,	50 00
Nov. 4	Rt. Rev. James A. Healy,	Bishop of Portland, Maine,	25 00
" 4	C. I. M. A.,	Washington, D. C.	42 00
" 4	"	Allegheny, Pa.	2 50
" 6	Rt. Rev. J. B. Salpointe,	Vicar Apostolic of Arizona,	50 00
" 8	Most Rev. J. R. Bayley,	Archbishop of Baltimore,	200 00
" 16	Rev. Joseph Strub,	Sharpsburg, Pa.	2 00
" 16	C. I. M. A.,	Lebanon, Pa.	2 50
" 16	Industrial School,	Immaculate Conception, W. Phil., Pa.	5 00
" 23	C. I. M. A.,	Lebanon, Pa.	43 50
" 29	Jas. F. Macnamara,	Philadelphia, Pa.	1 00
" 30	St. Peter's Church,	" "	175 00
Total,			\$8,605 49

RECAPITULATION.

Receipts from private contributors from Jan. 1, 1873, to Oct. 1, 1875	\$2,580 30
“ from Indian Missionary Associations from Oct. 1, 1875, to Dec. 1, 1876 . . .	\$3,506 83
“ from private contributors from Oct. 1, 1875, to Dec. 1, 1876, due mainly to the Indian Missionary Associations .	2,518 36
	<hr/> 6,025 19
Total receipts	8,605 49
Expenditures from Jan. 1, 1873, to Dec. 1, 1876	7,992 89
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Balance on hand	612 60
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SUMMARY of the TOTAL of CHARITABLE CONTRIBUTIONS and GOVERNMENT ALLOTMENTS for Indian Missions *and Schools*, for which the Bureau of Catholic Indian Missions should be credited.

To charitable contributions, (as above) . . .	\$8,605 49
“ aggregate of the U. S. allotments . . .	21,000 00
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Total	29,605 49
By expenditures by Bureau, (as above) . . .	7,992 89
“ “ United States	21,000 00
	<hr/>
Total	28,992 89
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Balance on hand	612 60
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WASHINGTON, D. C., Jan. 5, 1877.

I certify that the Board of Control of the Catholic Indian Mission Fund has examined the Detailed Statement of Receipts and Expenditures of the Bureau of Catholic Indian Missions, and approved the same.

For the Board,

P. F. HEALY, *S. J.*, *President.*

THOS. E. WAGGAMAN, *Secretary.*

ANNALS
OF THE
Catholic Indian Missions
OF
AMERICA.



PUBLISHED BY THE
BUREAU OF CATHOLIC INDIAN MISSIONS.
WASHINGTON, D. C.

☞ *The Annals are furnished gratuitously to the Leader of each Band of the Catholic Indian Missionary Association, for circulation among its members. Additional copies will be supplied at a cost of ten cents each — or eight dollars per hundred. It is requested that early information be given as to the number of copies required of the next and succeeding issues.*

☞ *All remittances to the Treasurer of the Catholic Indian Mission Fund, should be by Draft on New York, or by Post Office Order, and should be addressed to LOCK BOX 60, WASHINGTON, D. C.*

ANNALS

OF THE

CATHOLIC INDIAN MISSIONS

OF

AMERICA.

JANUARY, 1877.

PUBLISHED BY THE
BUREAU OF CATHOLIC INDIAN MISSIONS,
WASHINGTON, D. C.

THE ANNALS.

THIS publication is made in the interest of the Indian Missions of the Church in America, and is undertaken with the earnest prayer and hope that it may be the humble means of awakening in the hearts of some few of the millions of Catholics who enjoy all the consolations and blessings that the Church can bestow, some feeling of pity for their brethren of the faith who are deprived even of the sacraments that are essential to salvation. It will in no degree assume to be a history of the efforts the Church is making to Christianize the Indians, nor does it propose to be a full record of even the most important movements in that direction; but it is intended to, and it will give, in the simple but graphic language of the letters, petitions and protests, that come up to the Bureau of Catholic Indian Missions from the Indians and their teachers, glimpses of the real life of the Missionary and his Neophyte; the joys and the sorrows of their simple lives; the poverty of their struggling, friendless missions; and the wrongs they suffer because of their faith.

To this will be added such evidence as will enable all who are interested in the subject to form a just estimate of the real value and efficiency of the Manual Labor Schools in which our Missionaries are laboring to give the young Indian girls and boys a thorough, practical knowledge of the duties of domestic life; the rudiments of agriculture, and some skill in the rude trades that are necessary to husbandry.

Unfortunately, the wars of the past few years have tended to confirm the accepted belief that, like the Ishmaelite's, the Indian's hand is against every man—that he is a treacherous, deadly enemy of the white man—incapable of learning the pursuits of civilized

life ; and that, therefore, he can only be governed by brute force. No matter how strong the evidence that may be cited in support of this belief, the Christian knows that it cannot be true of any of God's creatures, and impartial history will show that even the weight of evidence that *we* have preserved is largely against its truth ; that, in point of fact, it is simply the theory of a powerful nation, that wishes to believe itself Christian, by which it justifies the commission of greater and ten-fold more wrongs than have ever been submitted to a candid world to justify any rebellion. Indeed, the whole history, not only of mankind, but of animal life, disproves this theory, for it teaches that there is not a created thing on the earth or in the air, no matter how savage its nature may be, but may by justice and by kindness be taught to love and to obey. And it further teaches, too, that the gentlest thing that lives, and patiently endures oppression, may still, by long continued wrong, be pushed into rebellion.

But no matter how great his wrongs, or terrible his revenges may have been, this simple truth the Christian knows and it is all sufficient for our purpose—the Indian is a man of God's creation and our brother, and if we believe that Christ suffered for us we know that He suffered for the Indian too, and that therefore it is our duty to teach him the great truths that have been taught to us. To secure the fulfillment of this duty, and this alone—with this single purpose always in view—these Annals are now and will hereafter be published.

A duty so important, so simple, and so easily performed as is that of the American Catholic to the Catholic Indian and his Missions could not be left undischarged by any one without some show of reason, and the only justification that is possible for this neglect is the feeling of hostility that is founded on the belief that the Indian is our natural and implacable enemy. This belief rests solely on loose reports of what are called Indian outrages, massacres and murders—many of which are utterly false, and

all of them misrepresented in the fact or in the causes that produced the fact. If he is forced, by an accumulation of wrongs that would goad a slave into resistance, to take up arms in defense of his home, this act, that would have been heroic in *our* race, is in him the worst of crimes against his constant friend and benefactor. It is doubtless true that the treacherous and brutal side of the Indian character is strongly marked, as it is in that of all savage and heathen peoples — and, unfortunately, this is the only side of his character with which the public is made familiar through the daily press and other records. But the Indian has other and better instincts and emotions—other springs of action which, like his faults, are common to all branches of the human family, and if we would know his true character we must not take it as given by the officials of our race, for a truthful history of a people is seldom written by its friends or its enemies, and never by its conquerors. In this the truth lies never in extremes, but in the golden mean, and to it these Annals will labor to bring its readers, that they may know the character of the Indian as it is known to the men who live with him for no selfish end, and see him swayed by all the emotions of his nature as they are daily called into action and shape the events of his simple life. If, then, it shall appear that our North American Indian is neither better nor worse than were our rude progenitors before the mellowing influence of the Church tamed their wild spirits, and planted in their hearts the seed that through all succeeding generations has produced moral heroes greater than any the world had seen before, surely the Christian hand of charity should be held out to this ignorant and doomed race—not to undo the wrongs that our Government and people have done to it, nor to provide for it even the scant charity that the poor receive at our doors—not even this little—but simply to give them the only comfort that is left to the friendless and the oppressed—

A KNOWLEDGE OF GOD'S HOLY CHURCH.

THE BLESSING OF THE CHURCH.

That all to whom these humble Annals come, in this blessed season of the year, may entertain no doubt as to the character of the organization that has undertaken to answer the prayer of the Indian for spiritual help, and that they may have the best guarantee that the alms that are given to this cause will be justly and wisely expended in it, the following Indults are published here, and with it a PRAYER that our Holy Father, Pius IX, has prepared for the pious women of the Catholic Indian Missionary Association.

Sanctioned by the Hierarchy of the United States, blest by the Chief of Bishops, this Association is one of the charities of the Church, and in this gives the highest assurance that it is founded in wisdom and in truth, and that it will endure until its mission is fulfilled.

Indult.

MOST HOLY FATHER: Your Holiness has for sometime been aware of the difficulties attending the conversion of the savage tribes in certain parts of the United States of America, and of the zeal with which apostolic men have labored for their salvation. The civil authorities of that country, with a view to the public good, as it seemed to them, or, perhaps, actuated by religious prejudice, have not only withdrawn tribes that had originally been instructed by Catholic missionaries from the direction of their spiritual guides, but have placed them altogether under the charge of Protestant ministers.

For the purpose of remedying this crying evil, the Most. Rev. Jas. R. Bayley, Archbishop of Baltimore, has appointed General Charles Ewing, a gentleman of distinction, Commissioner of the Indians before the United States Government.

About the same time a number of pious women, conspicuous for their faith and social standing, formed a society, the object of which is to collect funds for the support of the missionaries among the Indians; and this society, with the divine blessing, has been productive of much good, not only in a pecuniary point of view, but in other respects.

For these reasons the rector of the American College in Rome humbly petitions your Holiness, in the name of the Most Rev. the Archbishop of Baltimore, that, for the love of your children so unhappily deprived of the light of truth, and as a reward and encouragement of the Catholic zeal which animates the pious ladies above mentioned, you graciously grant the Apostolic benediction and a plenary indulgence, to be gained once a year, on the usual conditions and on such day as the Most Rev. Archbishop may determine, by all who join the said Association and labor to promote the object it has in view.

In an audience on the 16th of July, 1876, our Most Holy Father, Pius IX, upon the report of the undersigned pro-secretary of the Sacred Congregation *de propaganda fide*, graciously acceded to the above request, the usual conditions, however, for giving a plenary indulgence to be observed

Given at Rome, at the office of the Propaganda, at the above-mentioned date, without any charge whatever.

J. B. AGNOZZI, *Pro. Sec.*

Indult.

MOST HOLY FATHER: The Catholic ladies in America belonging to the Society which has for its object the promotion of the success of the Indian missions in the United States, and to whom your Holiness recently granted a plenary indulgence once a year, at the request of the Most Rev. the Archbishop of Baltimore, now humbly ask through their representative, General Charles Ewing, Commissioner of the Indian Missions before the Government, that your Holiness graciously prescribe for them a daily prayer (with an indulgence) to be recited in behalf of this pious work.

In an audience of July 20, 1876, our Most Holy Father, Pius IX, upon a report made to him by the undersigned Cardinal Prefect of the Sacred Congregation *de propaganda fide*, graciously granted an indulgence of seven years, to be gained by all the pious women who belong to the society mentioned in the above petition who will devoutly recite the prayer hereto annexed.

Given at Rome, at the office of the Sacred Congregation, at the date above mentioned, without any charge whatever.

ALEX. CARD. FRANCHI, *Pref.*

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Prayer.

Jesus, Son of the living God, who from Heaven didst come down on earth to teach the way of salvation, vouchsafe to aid with the efficacy of Thy grace Apostolic Missions in the various parts of the world, that they may succeed in bringing to the true faith all who live in darkness and in the shadow of death, so that, having known and served thee in this life, they may enjoy the fruit of thy passion and death in a happy eternity.

I have had the above copies carefully compared with the originals, and certify them to be correct.

J. ROOSEVELT BAYLEY,

BALTIMORE, Oct. 25, 1876.

Archbishop of Baltimore.

I hereby appoint St. Joseph's day, the 19th of March, as the day for gaining the plenary indulgence.

J., ARCHBISHOP OF BALTIMORE.

INDIAN MISSIONS.

INDIAN TERRITORY.

The Indian Territory,* with a population of 75,000 souls, has heretofore been attached to a diocese that is not able to give any material help to the missions of the Territory, or to assign a single Priest exclusively to their care; but within the past year the Holy Father has erected this Territory into a Prefecture under the care of the Benedictines of France, who have named the Very Reverend Isidore Robot, a zealous young Priest of their order, Prefect Apostolic of the Indian Territory. He has recently established his seat at Atoka, and has entered on the discharge of his labors. He writes to the Bureau, as follows:

VERY REVEREND AND DEAR SIR:—

Your favors of July came here, both in due time; one of them contained a draft of fifty dollars, for which receive, please, my hearty thanks. I have not been able to answer either, because from July 16th to the 11th of this month, I have made a round trip in the west of this Territory, visiting all the Tribes, the Pawnees excepted. With my companion, we travelled 1065 miles in a private conveyance. These two months I have seen and learned much more about the Indians settled in this Territory than ever before.

Only on my coming back was I informed of the erection of the Indian Territory into a Prefecture Apostolic, intrusted to our Benedictine Province of France, and of which I am the appointee. The decrees are in my hands. Such a kind attention from the Holy Father is, I believe, a precious omen for the Catholic Church among the Indians. You will also find in the same act a precious

* The district of country known as "the Indian Territory," is bounded on the east by the State of Arkansas, on the north by Kansas, and on the south and west by Texas. It is about equal in area to Arkansas, and it has been set apart by the Government permanently and exclusively for the Indians who are willing and are permitted to settle in it.

encouragement granted to your efforts and to your Society, in the devotedness of which to the Indian Missions the Holy Father is sharing. As for me and my Superior and Fathers of France, though we feel how hard is the responsibility imposed upon our shoulders, we are, in behalf of the inhabitants of this Territory, one of the most important Indian Missions, more and more resolved to behave bravely, to open the furrow for the Divine Seed, if not unto the limits of the field, at least according to the measure allowed to us by the Divine Master.

Now I pass to our affairs. ——— will not teach in the Territory, because I know that on all accounts he is not properly fitted for the work, and I feel that in the beginning here I must be very careful.

A middle aged single lady was lately established by me among the Pottowatomies as a day school teacher. She is known by them and by me, as she was teaching in a family thirty miles from them. She suits these good Indians very well, but, may be, I will be obliged to support her.

I may change my residence, and settle among the Pottowatomies. I am in a hurry to call my companions from France—two or three of them are ready to sail. But I must build before I do that, and as I have among the Pottowatomies alone a pretty good Catholic settlement, which is central enough, I purpose settling among them. Next week I will make some arrangements with them, if possible; whatever be their decision, you will know it in due time from me.

Our National Agent presses upon me the establishment of a Catholic Choctaw Boarding School, and advises me to present a petition to the Council of the Choctaw Indians for such School. He says it will certainly be accepted. As they have not sufficient School funds now on hand it cannot be accepted for this year, but as they hope next year to receive a good share of an allocation made by Congress, after the war, they will then dispose of a sum sufficient to start such a Boarding School among them. In view of this, and my purpose being accomplished, I have thought it best to stop the Day School. Remember, please, that all this has been done, when only last year they told me “if you ever start a school at Atoka, we will expel you from the nation.”

D. ISIDORE ROBOT, *O. S. B.*

The following highly interesting letter to the Rev. John Schoenmakers was written by the Governor of the Great and Little Osage Indians, himself a full blood Indian, who was educated at a Catholic Indian Mission School in Kansas:

OSAGE AGENCY, INDIAN TERRITORY, *Nov. 25, 1875.*

DEAR FATHER:—I received your letter last evening, and was very glad to hear that my children were well treated and cared for. I hope they will learn to speak English correctly, also to read and write well. I hope, through God's will, to see my children well and hearty next year. Tell my children and the other Osage children that this is the best chance they have to learn to read and write, and be well educated, and after a while our Nation may depend on them to govern our affairs.

My people will soon start for the hunt, but I will not go with them myself.

I desire that my children will be closely watched, that they may not run away from school. I hope to be able if I have time to visit you about in January next. As long as I hold this office as Governor, I will try and have a Catholic Mission established here, so we can have our children educated at home. The majority of our people have elected me over as Governor for four years longer.

I remain, dear Father,

Your respt. friend,

JOSEPH PAW-NE-NO-PASH-A.

DAKOTA TERRITORY.

The Bureau of Catholic Indian Missions has secured the establishment of a Mission among the Sioux Indians of the Missouri, that in every way gives the fullest assurance of being the most fruitful that has yet been established in the great Sioux Nation. It will be under the care of the Order of Benedictines of Indiana. The Rt. Rev. Abbot Martin, with two of his Order, has for that purpose taken up his residence at Standing Rock. He, in the following letter, speaks encouragingly of his field of labor:

STANDING ROCK, D. T., *August 7, 1876.*

VERY REVEREND SIR:—

After a journey of twenty days, I arrived here on the 31st of last month, and was very kindly received by the Agent, Mr. Burke, and by the Military Commander, Col. Poland. Mr. Burke gave me quarters.

A good many Indian Chiefs, some of whom are baptized, came to see me and expressed their joy at seeing at last a successor to Father de Smet, who would stay with them. The disposition of these Indians could not be more favorable than I have found it.

But there are three points which give me great uneasiness, and might eventually defeat my best efforts.

The first point is the disagreement between the Agent and the Military Commander, for which there is no remedy.

The second is the threatening dispersion of the several Bands of Indians living now peaceably near the Agency. Col. Poland has orders to arrest, dismount and disarm the Indians returning from the hostile camp. One chief and many of the young men belonging to Standing Rock, and having been out, are now returning or expected by their friends to do so. An execution of the arrest by force is sure to cause a general stampede of both peaceable and hostiles, and might even lead to open conflict and bloodshed, whilst the Agent assures me, that he could execute the same order with the help of the Chiefs without any trouble.

The third and lasting obstacle to the success of my Mission is the barrenness of this country, frustrating year after year all attempts at agriculture. Agent Burke, Col. Poland, Dr. Smith and everybody I have consulted, agree in saying that the first condition required to make these Indians self-supporting, is to remove them to a country where the field they cultivate will bring them a fair return for their labor. Now, the greater part of the soil within this Reservation is only adapted to grazing, the climate excludes cereals and most vegetables, and the grasshoppers invariably eat whatever is planted.

The Ora and Labora of the Benedictine can, therefore, never take root in this soil. I could perhaps maintain a Missionary Station here, but shall never be able to establish here a Benedictine Monastery, such as they have been of old, and as I described in the letter which Mrs. Griswold sent you.

I am informed by those who know the Indian Territory that it would be a good home for the Sioux. If it is as healthful and productive a region as it is represented to me, I am of the opinion that these Indians should be induced to remove to it. The present is the most favorable time possible for proposing such a change of residence to the Sioux, and I will say that Agent Burke and myself have no doubt but that we can persuade the Indians at this Agency to make this change.

Under these circumstances I shall not think of building church or school house now, but I will use my time here in studying the Sioux language and extending my acquaintance with the different Bands of the Tribe.

Hoping that you will be able to better my prospects,

I remain, Very Rev. Sir,

Your humble servant,

ABBOT MARTIN.

The Bureau was also instrumental in establishing another Mission for the Sioux at the Devil's Lake Indian Agency, Dakota. In 1874, it secured at this Agency a Manual Labor Boarding School under the direction of the Grey Nuns of Montreal, whose services it was fortunate enough to obtain.

ALASKA TERRITORY.

Many efforts have been made to establish and to provide for permanent Missionaries among the Indians of Alaska, and the indications now are that in the near future they will be successful.

The following is an extract from a report of a Canadian Missionary Bishop, who, in 1873, visited a large number of the Indian settlements in this new Territory of our Union :

“From Nuklukayet to the Post of Andronosky, which latter is not far from the ocean, we have remarked an excellent disposition among the Indians as to Christianity. At the mouth of the river and here, we have found them more unconcerned and indifferent. From Nuklukayet to Antik they appear, judging from the language, to belong to the great tribes of Montagnais or Dene, of the Mackenzie. About Antik, the Indians are of the Esquimaux (Innoits.) These Innoits are very numerous and very much scattered along the shores of the ocean, towards the north and east, to the

mouth of the Mackenzie, and even to Fort Churchill, on Hudson's Bay. Their language is divided into numerous dialects.

"From what has come under my own observation at Nuklukayet, and from numerous interviews I have had with Captain Smith of the Schooner, who is also a member of the company, with Captain Riedel, Agent for the District of Saint Michael, and with Francis Mercier, who has come to replace him at the end of September, I entertain great hopes for the country.

"Unfortunately, I am compelled to return to the valley of the Mackenzie and to leave Father Lecorre alone, with more than two thousand miles between him and the nearest Priest. But I regard it as certain that the next year will bring us reinforcements, that will enable us to form establishments at the principal posts. This done, and Alaska is gained to the Church. Francis Mercier, who is about to assume the duties of Agent of this vast District of St. Michael, is favorably disposed and will do all in his power for us. He is an excellent Catholic. The principal members of the powerful Alaska Company desire to aid us in establishing ourselves in the country. Numerous and flourishing Missions exist in the valley of the Mackenzie, in British Columbia, and in the British Possessions of North America. It is in Alaska alone (formerly Russian America) where Catholicity has not penetrated; but with the mercy of God we will soon introduce it there and under happy auspices.

"During the Russian domination, Russian Priests were at St. Michael and at the Port of Yankon, called a Mission. They travelled over the country but little, giving some instructions to the Russians and baptizing a few Indians. As soon as the United States had taken Alaska under its dominion, these Priests and the greater part of the Russians left the country. However, a certain number of these latter and of Russian half breeds remain, who are very much displeased with having been abandoned by their Priests.

"In fact, during the six years that have elapsed since they left, but a single Russian Priest has come to visit them here at St. Michael. That was this summer, (1873,) and his visit was of short duration. The Russians of this Territory, finding themselves abandoned, and knowing that there is but little difference between their Faith and ours, are strongly disposed to embrace our Holy Religion. As they exercise a great influence here, I believe that after gaining to our cause the half-breeds, which I am satisfied can be done, we will encounter but little difficulty in Catholicising the country.

"My plan is to continue the steps taken in 1872, of sending out a number of Missionaries, and that as soon as possible. I hope that the young ecclesiastics who are desirous of extending the Kingdom of God, in hearing of this vast field open to their zeal at one of the extremities of the earth, will desire to come and consecrate their lives to the conversion of these poor Esquimaux, of the Loucheux, etc., of Alaska.

"I can truthfully say the harvest is abundant, but as to the laborers they are easily counted, being but a single one. This excellent Missionary endeavors to multiply himself, travelling winter and summer to convert the people. But if he does not receive aid, he must succumb to over exertion, and the country which now appears to be so well disposed, relapse into the shadow of darkness.

"I would say to young Missionaries desirous of coming to Alaska: That it is easier for them to come to Alaska from France than for us to go there from the Mackenzie. They should leave Havre or Brest for New York; from there by rail to San Francisco, on the Pacific, a journey of six or seven days; go from this latter city by steamer of the Alaska Company, directly to St. Michael, where Father Lecorre or some one else will welcome them. The entire voyage will occupy two months. Your readers will perhaps desire to know the latitude and longitude of St. Michael. The Fort is 63 deg. 28 min. north, and 161 deg. and 44 min. longitude, west of Greenwich.

"Accept, &c.,

"† ISIDORE, *Bishop of Erindel.*"

OREGON.

The following most interesting letter is from the Rev. Father St. Onge, formerly Missionary to the Yakama and other Indian tribes in Oregon. The writer happily describes the trials to which our missionaries are subject, and the troubles they have to encounter in imparting religious instruction to different Indian tribes visited by them.

TO THE CATHOLIC INDIAN COMMISSIONER:

HON. SIR: It is with the greatest pleasure that I forward, at your request, the two Indian books that I published some time ago for the use of my fellow missionaries and of the Indians.

One of the books is a reader containing the alphabet, a series of thirty spelling and reading lessons, the Christian prayers, some hymns and a catechism in xxii lessons; the whole in the Yakama language, translated or composed by me for the use of the Yakama children.

It is very easy to teach Indian children how to read in their own language, but it is an almost superhuman task to undertake to teach the prayers and catechism in English, word by word, to a whole tribe or nation that does not know the tongue. So, in

order to attend quicker and better to the wants of my increasing Christian community, I resolved to teach the Indian boys and girls how to read their own language, so that they might afterwards act as instructors to others, lessening thereby our work to a great extent.

With the help of my devoted companion, Rev. I. P. Boulet, I started a school; the building expenses were not very large; the forest furnishing all the small trees and branches we needed to make a large hut. Having no books, I engraved a lot of wooden blocks, with which I printed a series of 24x36 inch cards, answering the purpose of a primer. Sometime afterwards I succeeded in getting a small hand press and a lot of new and second-hand type. During a forced stay at the hospital I donned the typo's apron and became an amateur printer.

After a good deal of wrong type-setting, blurring, pying and other contrary things very trying to a novice who has no kind "Printer's Devil" to smooth down difficulties for him, I succeeded with the help of two good Sisters of Charity, who will have my eternal gratitude, in completing the Yakama alphabet and catechism, as you see it now.

This book is very small, but no one but an indi-anologue can have an exact idea of the amount of work it costs the missionary; of the difficulties he has to overcome before being able to translate the prayers properly, prepare a catechism and compose some hymns adapted to the Indian mind. All foreign languages are hard to learn, but our civilized tongues are easy to master when compared with the Indian dialects.

In the first place, a student in French, German, &c., has a Grammar already made giving him the key to all difficulties. Secondly, most all European languages have some resemblance to one another, and their economy is similar.

The missionary is deprived of all these helps; the genus of the Indian languages is most difficult to master. Each tribe has its own completely different dialect and each Black Gown has several tribes to attend to. I had twelve of them under my care for several years in Washington Territory.

It takes years of close observation and study to solve the intricacies and mysteries of these languages, to discover the combinations and unravel their marvellous webs. Much has been written

on that subject. Several persons who imagine themselves to be competent judges of the question, after a short time spent in the Indian country, during which they have jotted down a few words oftentimes very badly spelled, have declared that those Indian dialects are composed of inarticulate sounds, incapable of conveying the full meaning of your ideas, and that they are not languages at all. Missionaries and other persons, after years of study, (and I, who have been among the Indians many years, and learned thoroughly some of their dialects, add my testimony to theirs,) say, and prove, that the Indians have perfect and regular languages, which are far from being devoid of beauties.

In the Yakama, for instance, there is no article, but the noun, pronoun and adjective, have regular declensions with six cases for the singular and six for the plural. Take, for example, the Christian name Paul—Nom., Paulnem; Gen., Paulnmi; Dat., Paulnmiac; Acc., Paulnim; Voc., Nah Paul; Abl., Paulnmiea. Is not the resemblance with the Latin *Paulus, Pauli, Paulo, Paulum*, very striking?

Verbs to a beginner are a perfect maze of combinations, mutations and complications of all sorts, yet with few exceptions preserving the most astonishing order and regularity in all their moods, tenses and persons.

Some have said that the Indian languages are all alike, and that when you know one of them you can without much study learn all the rest. As a proof of the contrary, I will only give one word in a few of the Northwestern dialects. Ex: God—Yakama, *Roemi-Miawar*. Chinook, *Sahali Tai*. Winatcha, *Kilat-chatoom-Hilemihoom*. Flat-head, *Kolinzotin*. Cree, *Kitchi-Manito*. Nez Perce, *Akankaniko*, &c. Where is the resemblance, I would ask?

The Indian language is rich in beautiful expressions and imagery, but it has not words to render the meaning of a great many words we owe to science and the arts. There are words to express all the vices and bad passions of the soul, but none for virtues, and far less to explain interior and spiritual actions.

It is easy to get the name of anything you can hear, touch, or point out to an Indian, but, in order to make him understand the truth of our Faith, or anything belonging to Religion, it is necessary to invent new words, to compose expressions after the rules

of compound words already existing, using the roots of verbs with the necessary prefixes and affixes so as to convey the exact meaning of a word.

Thus we come to have long words of twenty, thirty and even forty letters which no civilized man can hear without a hearty laugh, or can pronounce at one breath without long practice. Still we get used to them; the Indians understand them and adopt them and by their means souls are saved and God is glorified.

The other book I send you is entitled the *Missionary's Companion on the Pacific Coast*. This book contains a short vocabulary in Chinook and English, and the Prayers, Hymns and Catechism in Chinook for the use of the Missionaries west of the Rocky Mountains.

The Chinook as it is in the *Missionary's Companion* is not a regular language. It is a commercial jargon, composed by the French-Canadian traders for trading purposes with the Oregon Indians.

You know that what was formerly called the Territory of Oregon was inhabited by over fifty tribes of Indians, each Nation having its own language. The principal trading post was Vancouver, on the Columbia, and all the Indians gathered there in the trading season.

The traders could not go to work and learn all those dialects, and it was idle to think of teaching French or English to so many Indians. They did the next best thing.

They took the principal words of the language spoken by the Chinooks, a large tribe living on the shores of the Columbia, and with a few words of French and a very small sprinkling of English adapted to the pronunciation of the Indians, they formed a jargon, barbarous it is true, but most easily learned by the Indians and answering perfectly to the purposes of commerce and familiar intercourse.

In November, 1838, when the two Pioneer Missionaries of the Pacific coast, Father F. N. Blanchet, now Archbishop of Oregon City, and Modeste Demers, afterwards Bishop of Victoria, arrived in Vancouver, they soon mastered the jargon. They enriched and perfected it so as to enable them to speak to the Indians and numerous half-breeds.

A Catechism was made; hymns, which the Neophytes sang with

great pleasure, were composed, and the Christian Prayers were translated. I have published them all in the Missionary's Companion with my additions and corrections.

How small and insignificant must the dangers and hardships of their seven months' journey across the plains have seemed to those holy and devoted men when compared with the happiness of hearing the harmonious voices of a thousand untutored but well disposed children of the forest murmuring those Prayers, or singing those Hymns in the *Lodge of Prayer*, or in the wigwams kneeling around the fire before retiring?

Bishop Demers is now in Heaven enjoying with the Apostles and St. Francis Xavier the reward of his great labors. Most Rev. F. N. Blanchet is at work yet. His brother, Rt. Rev. A. M. A. Blanchet, Bishop of Nisqually, accompanied by Very Rev. J. B. A. Brouillet, joined the Mission in 1847. They, together with some other Priests, evangelized all the Indians west of the Rocky Mountains, and north of the Old Spanish Missions of California. Hardships, exposure, famine, persecution, and dangers of all kinds, nothing was strong enough to stop their zeal. They are indefatigable. They built the first churches and schools, and the first, and for long years, the only hospitals for the Whites and Indians, for the Catholic, the Protestant, and the Heathen, and serving all for the love of God—teaching by good works.

With the scanty help of \$3,500 and \$2,800 a year respectively, from the funds of the Propagation of the Faith, our Holy Bishops have managed to give us means to push on the work of salvation. They have starved themselves, they live yet in miserable shanties without any servants about them, and at that cost the work is going on yet.

Archbishop Blanchet, the Pioneer Missionary of the West, the oldest Archbishop of the United States, is yet able to fulfil the arduous duties of his position. He is over eighty years of age, but still able and willing to go a long distance to celebrate Mass when one of his Priests is disabled.

The Bishop of Nisqually, only two years younger than his venerable brother, visits yearly all the Missions of his vast Diocese. Again this summer he has travelled over one thousand miles by land and water, camping out and faring like the lowest of us.

What a glorious record for these two incomparable men; forty

years of hard Indian Missionary life—fifty-seven and fifty-five years, respectively, of Priesthood, and over thirty years of Episcopacy! The tribute paid those Apostles by Murray in his History of the Catholic Church in this country is well deserved.

Speaking of the Oregon Mission, he says: "In 1838 the whole Territory contained only two Priests. To-day, in the same field there are to be found one Archbishop, four Bishops, seventy-two Priests, one hundred and seven Churches and Chapels, four Colleges, eleven Convents and female Academies, four Orphanages, and about one hundred and seventy-four Sisters. Such is the wonderful progress which Catholicity has made in the Mission of Oregon in little more than one-third of a century. These glorious facts speak with an eloquence which no words can enhance. They form a bright chapter in the History of the American Church. Like shining stars they cluster around the noble and venerable figure of Francis Norbert Blanchet, the Apostle of Oregon, the *first* Archbishop of the great West and the oldest American Prelate, who (with his saintly brother, the Bishop of Vancouver) lives to bless the Centennial Anniversary of our Independence.

I remain, with much respect,

Your servant

L. N. ST. ONGE,

Indian Missionary Priest.

Does not this letter of Father St. Onge give us a notable instance of the fulfilment of the parable of the mustard seed? A single Indian Mission, in the midst of a vast wilderness, has, in less than forty years, grown to be a church represented by one Archbishop, four Bishops, seventy-two Priests, one hundred and seven Churches, four Colleges, eleven Convents and Female Academies, four Orphanages, one hundred and seventy-four Sisters. And in this church are to be found, not Indians alone, but the children of all nations. All this, with the numberless souls that have been saved and are now praising God, is the fruit of a *single Catholic Indian Mission*, that was founded by two humble, earnest Priests. If we ask who were the men and women whose hands were held out in willing charity to help the young Priests, Blanchet and Demers, establish their Indian Mission at Vancouver, and to support them in their labors for an unknown and a savage

people, there could be no answer from the tongue of man, for their acts of charity were done in silence. But what need they care for that? God saw the giver—God sees the fruit. He has gathered the rich harvest that was planted for Him and He will continue to gather it until the seasons know no change—until the whole of time has passed into eternity. How blessed will they be then who gave these rich harvests of untold years to Him who rewards a thousand fold!

The following letter from General Howard, United States Army, to a Congregational Church paper, is republished here in order to preserve the testimony of a prominent soldier and a leading Protestant in favor of our Catholic Indian work:

“TO THE CHICAGO ADVANCE:

“On the old maps, Grande Ronde Reservation was a little red square in Northwestern Oregon, not far from the coast. It is situated west of Salem thirty-five miles, just south of Fort Yamhill; where our distinguished Lieutenant-General Sheridan was stationed before the “General” was appended to the “Lieutenant.” Monday morning the Indian agent for Indians off reserves (he is called in this country “One-arm Brown,”) appeared by the side of Wameketa hotel at Salem with a strong, high, two-seated wagon, drawn by two good horses. Major Wm. H. Boyle, Inspector of Indian Supplies, and the writer mounted into our places. * * * We went through the town of Dallas, and turned upon a ridge near Sheridan. The extent of the wheat fields surprised me. Fort Yamhill was reached by our tired horses by a mile of ascent at the close of a long and hard road for them. When we reached the top of the hill, the former site of the fort, and looked west and south, what an evening prospect was before us! A beautiful panoramic view of a cultivated valley apparently surrounded by a shore line of hills—it is like an extended lake with swelling waves—but the waves are only the rising and falling of the rolling prairie. It is the “Grande Ronde Reservation.”

What houses are those all along the sides of this valley as far as the eye can reach, many of them evidently new? Mr. Brown says they all belong to the Indians! Their farms have been allotted them, and they are improving rapidly. It filled my heart with joy to see these evidences of civilization, even here where I had

learned the poor people had been so often plundered of means that the government had appropriated to their benefit: even here where their women had been corrupted, and where all their education had been withholden! It was two miles and a half to the agency buildings. The old road had been converted into land, and the new one not yet worked and fenced. The agency doctor conducted us through the lanes, fields, swamps and road to the agent's house.

Mr. P. B. Sinnott, the agent, is an Irishman. He gave us a warm-hearted welcome to his house. The suddenness of our arrival, without premonition, might have disturbed anybody. The raising of the flag in the twilight, and a regular "Brigadier salute" by a piece of artillery, told the Indians that a "Tyce" had come. Looking north from the porch of Mr. Sinnott's house, you notice a fine new building a hundred yards distant. It is the new school-house, with accommodations for a hundred scholars. Just beyond I saw a larger old building, with a small belfry and cross upon it; this was the Catholic church. To my left, and not more than fifty yards off, was "the home," where "the Sisters," four in number, took care of the Indian girls who were scholars.

Two Sisters teach and two take care of the home. After a nice warm supper, an evening chat with Mrs. Sinnott, and a good sleep, we find ourselves ready Tuesday morning for further observations. We accompanied the agent to several Indian houses; these had generally two main rooms and a kitchen—the bed-rooms, with one well-made bed in each, were neat. I noticed in one where there was a baby, a curious little basket-cradle, as broad as it was long, but having in it a clean linen sheet. The clothing in the house was tidy; the walls of the sitting-room papered with pictures taken from pictorial papers. Nearly every head of a family had a wagon, plow and horses. Before ten A. M. we returned to visit the school. In the first room next the hall we found the two Sisters and the girls arranged around the room from right to left according to size—the eldest, on the right, probably fifteen, and the youngest, on the left, four or five years of age. They were all as neat as any little girls, with clean faces and hands, and having on plain, comfortable woolen dresses. I heard them recite, at the request of one of the Sisters, in reading, spelling, geography, etc. They all answered me in good English and read and reci-

ted well. The boys, who live at home, have not the staid manners of the girls and were not so well clad; but I thought they read and recited quite as well. The singing of welcome, by both boys and girls, struck me, as it always does among the Indian children, as a little sad—a kind of plaintive wail. God grant that it be not prophetic of a sorrowful life before them! May not a remnant of these be saved, and so saved as to participate in the joys of our salvation?

Father Croquet, a Belgian Priest, was there. He has a happy, Christian face, and all love him. I do not think he draws the broad line that we do between the converted and the unconverted. I tried to learn from him if many of the elder Indians had really found the Saviour. He answered that many of them were careful in their conduct, and sincere. From the school room we went to the agency office near the “children’s home.” Here the Indians wished me to talk to them. I did so, expressing my gratification at the school, the farms, the evident progress of the people of the several tribes here gathered. One after another the Indians made answer. The younger Indians could speak plain English, but for fear the old ones would not understand them, they all talked the Chinook, or “Jargon,” as they call the language, and had it interpreted to me.

Polygamy has almost ceased among them. Nothing seems to offend them so much as the wicked attempts of certain white men to get their wives away from them. They thanked me over and over again for my visit and my words to them. Some white men near by had said they were no better than wild Indians. “You can see,” they said, “we dress like you, we have a school and a church, we have houses and lands, teams and plows; we are no longer ‘*wild Indians.*’” At noon we bade these people adieu, feeling a new impulse in our hearts to do and say what we can for the policy which educates and civilizes the remnant of the red men of this country. A visit to this reservation presents you with plain facts—facts with reference to the dark past when honesty, chastity and humanity, did not belong to the prevailing policy,—facts with reference to the present when the church, the school, the saw-mill, land allotment and honest teaching and dealing are made the successful means of raising up a people to thrift, industry and independence. It is a Catholic teaching, faithful and continuous;

let our Protestant brethren and sisters not be behind these good and faithful servants of the Lord.

O. O. HOWARD.

Portland, Oregon."

Indian Inspector Kemble, in a report to the United States Commissioner of Indian Affairs, dated Nov. 6, 1873, says of another Indian School in the region of country in which Father St. Onge was a Missionary :

"At the Tulalip Reservation, Washington Territory, I saw the best Indian school probably this side of the Rocky Mountains. Visiting the establishment with Father Chirouse on the afternoon of my arrival, as our canoe grated on the beach, some twenty well-dressed Indian boys between the ages of ten and fifteen came down with bugle, drum and banner, with their teacher at their head, to give us a formal reception. One of the boys read an address of welcome, composed by him, and which bore the signature of each boy in the school. On going into the school room, the girls, thirty in number, very neatly attired, rose and greeted us with a similar address, and the whole school then sang with excellent effect an appropriate song.

"After this the classes were called for examination and made a very creditable showing. Six of the boys and seven of the girls, read in Bible History in any part of the book, mastering most of the difficult Old Testament words in the chapter selected, with ease, and showing a very intelligent apprehension of the meaning of all they were asked to explain. Seven of the remaining boys read in words of three syllables; six of the girls were exercised in parsing sentences, and there was a brief review in arithmetic, in all of which the school showed excellent progress. Their cheerful but orderly deportment would have shamed some of our white schools. In the evening the boys sang national songs and the girls engaged in calisthenic exercises.

"I mention these particulars of the school, to show that the charge so often made against the system of instruction for youth employed at Catholic agencies, that it lacks thoroughness, is not well founded, at least so far as the school at this reservation is concerned. I attribute the success of the Tulalip school, in a great

measure, to the devoted efforts of the Sisters who are engaged in it. There are now fifty scholars, but half as many more could be obtained with ease, if the building accommodations were sufficient.

E. C. KEMBLE,

U. S. Indian Inspector."

This evidence as to the good accomplished by our Indian schools and other Missionary work is from Protestant officers of the Government. If they can see so much good in the work of our Indian Missions, certainly the Catholics of the United States should organize Missionary Associations in all the Parishes of the Union, to encourage our Missionaries in their labor for the salvation of souls; to found new schools at other agencies, like those at Tulalip and Grand Ronde. There are more than fifty places where such schools can and should be established. Men and women who have consecrated their lives to the service of God are ready for this work; but they lack the means necessary to establish their Missions and schools.

FINANCIAL STATEMENT.

On the promulgation, in 1870, of the new policy* that gave the local control of Indian affairs to the churches that had Indian Missions, the money that was annually expended by the United States for educational purposes among the Indians (about \$200,000) was necessarily given to the schools established and controlled by the churches whose agents were thereafter to have charge of the Indians. If it had been wisely and justly apportioned our missions would have had control of more than half of the School Fund, and had they been represented at Washington when its distribution was fixed, they would doubtless have received at least one-third, i. e., \$66,000; but, unfortunately, they were not represented, and the division of the great patronage and rich fund, that the new policy gave to the churches, was controlled by men who, to say the least, were not in sympathy with them, and quite naturally the money allotted to our Catholic Mission Schools was far below what in fairness it should have been.

The magnitude of the loss our Mission Schools have suffered because of our want of interest in their welfare, is made quite apparent by the reflection that of all the Indians for whose schools the Government was expending annually so much money, but a small number could be actually benefited. The wild and roaming bands could not, and naturally would not, give up their children to be taught by the white man lessons that would be useless and despised in the camps that they would have to rule in after life, and therefore this Indian School Fund would, of necessity, be expended almost exclusively among the tribes that had fixed habitations; and, as between these tribes, mainly for such families as had embraced Christianity, or from long experience had come to appreciate the beneficent influence of its missions and its education.

This class as compared to the whole Indian population is not large; the most reliable data gives one hundred and twenty-one thousand as the total number of Christian Indians; of these, the President of the Board of Indian Commissioners (a Protestant)

* This Indian policy is fully explained in a printed circular that may be had by addressing the Bureau of Catholic Indian Missions.

states that 15,000 are Protestants—leaving us 106,000 Catholic Indians.

If this fact had been distinctly shown to the Government in 1870, we would have needed only to have urged that a distribution should be made simply for the best interest of the Government and to secure “the greatest good to the greatest number” of Indians, and we would then have had the Indian School Fund given to Protestant and Catholic schools, in the proportion of 15,000 to 106,000—i. e.,

To Protestant Indian Schools.....	\$25,000
“ Catholic “ “	175,000

But the claims of our Mission Schools were not presented *until after the fund had been apportioned, and the apportionment sanctioned by at least the silent acquiescence* of nearly all those who should have taken an interest in education among the Indians. By this apportionment the schools taught by Catholics received, not \$175,000, but less than \$9,000 a year, and it has since, for reasons that need not be recited, been impossible to obtain but little more than the bare admission that there should be, and the promise that there would hereafter be, a new adjustment of this matter.

Notwithstanding the active and powerful opposition of the friends of the schools that are wrongfully receiving the bulk of this fund, and an unwillingness on the part of some of the officials to do full justice to our missions and schools, the Bureau of Catholic Indian Missions has, however, brought to the official notice of the authorities the true condition of the Indian schools; it has protected the schools that were left to the Church in 1870 from the further troubles that would certainly have followed had the unjust settlement of that year been allowed to pass without protest; it has placed the educational interests of Catholic Indians in a position from which they can hereafter claim and receive their just proportion of this School Fund; and it has been so fortunate as to secure additional allotments of money from the Government, amounting in the aggregate to \$21,000.

A financial item of the very greatest importance to our Missions, (as distinct from our Indian Schools,) is the report of the Rev.

Treasurer of the Catholic Indian Mission Fund of the money received by him from all sources, but chiefly from the Ladies' Catholic Indian Missionary Associations, to enable the Bureau of Catholic Indian Missions to defend and support our Indian Missions wherever they most need its helping hand.

"The Board of Control," established by the Most Reverend Archbishop Bayley of Baltimore to supervise and to audit the expenditures made by the Bureau of the Catholic Indian Missions, has recently completed its organization, and the Very Rev. Treasurer of the Catholic Indian Mission Fund has transmitted to the Board his first report. From the statement of the Treasurer, it appears that from the organization of this Bureau in 1873 to the 1st Dec., 1876, there has been received from all sources \$8,605.49. Of this sum, the ladies of the Catholic Indian Missionary Association have contributed from their fees \$3,506.83; the contributions gained during the same period from private sources and due to the exertions of individual members of the Association being \$2,518.36. The balance of \$2,580.30 being the sum of all receipts prior to the organization of the Association.

In 1822, a Society for the Propagation of the Faith was organized at the City of Lyons, in France, and during the first year collected the sum of \$5,040. Receiving the blessing of the Church, it has prospered, and for many years past it has been enabled to expend annually for Catholic Missions throughout the world over \$1,000,000, and this vast sum it has collected chiefly from the humblest of the children of the Church in Europe.

In 1875, the Ladies' Catholic Indian Missionary Association was organized in Washington, D. C., and in its first year has collected \$6,025. If it be supported in its work for our own Missions with half the zeal that has been displayed by humble French women in behalf of foreign missions, it will grow with unprecedented vigor, and it can and should be made, in the not distant future, one of the richest charities of the universal Church. Like its elder sister of France, it starts on its mission of mercy crowned with the blessing of our Holy Church; but it is stronger than its sister in being armed with a special prayer from the heart of the grandest of all the Vicars of our Lord. Surely it must be successful—it is strong in its youth—its mission is a holy one.

THE BUREAU OF CATHOLIC INDIAN MISSIONS.

This Bureau was organized in January, 1874, by the Most Rev. Archbishop of Baltimore, at the request of Bishops having Catholic Indians in their dioceses. These Bishops, residing at remote distances from the seat of Government, found it impossible to personally represent the increasing wrongs, grievances and sufferings of their Indians, nor would their limited means admit of their retaining individual representatives at Washington to seek relief from the proper authorities. In view of these facts, and in order to obtain more perfect harmony of action, they, after full consultation, deemed it advisable to secure the establishment at Washington of a single medium of communication with the Government, which, by its presence and familiarity with official routine, would be enabled to give more forcible expression to their demands than could be done through individual representatives, even if such a costly and divided system would have received recognition by the authorities. Entertaining such views, they made application to his Grace of Baltimore to take such action as would fulfil their wishes; and it was in compliance with the request thus made that the Bureau as now organized was formed.

CATHOLIC INDIAN MISSIONARY ASSOCIATION.

In October, 1875, a number of Catholic ladies of Washington, appreciating the importance of the work in which the Bureau of Catholic Indian Missions* was engaged, and the necessity of regularly organized help for the accomplishment of its object, formed, as an auxiliary to it, the "Catholic Indian Missionary Association." God blessing their work, the Association has extended its benevolent influences, until, at the present date, it has, under local episcopal sanction, branches in twelve dioceses, with great encouragement in others. This Association is composed of persons contributing annually the sum of one dollar for the benefit of the Catholic Indian Missions. For convenience of administration it is divided into bands or circles of fifteen, the members of each band paying to the leader the membership contributions, which are regularly remitted to the Treasurer of the parochial or district association, (or to the pastor of the parish, in case there is no such Treasurer,) who will send the same quarterly to Very Rev. J. B. A. BROUILLET, Treas. C. I. M. F., Washington, D. C., and will at the same time furnish the Treasurer of the Diocesan Association a report of the amount so sent.

The union of the several bands in any parish, town or city constitutes the parochial or district associations. The union of these forms the Diocesan Associations, and the union of the latter forms the National Catholic Indian Missionary Association, with its headquarters at Washington, D. C.

Where practicable the Association should be in charge of a zealous and energetic lady, who, acting as its President, will be able and willing to devote her services to organizing and forwarding the charity.

The National Association is under the general superintendence of a Lady Superior, who will be in communication with the heads of the various diocesan and district associations, and will issue all necessary instructions for their guidance and secure from them such suggestions as they may deem essential to the interests of the cause.

Private contributions sent to the Treasurer General will entitle the sender to all the privileges and indulgencies granted to the Association.

A plenary indulgence can be obtained annually on the 19th of March, St. Joseph's Festival, by all members and contributors, and a further indulgence of seven years may be gained daily by all female members of the Society who recite the special Prayer prepared by His Holiness Pius IX.

The Patron Saint of the National Association is St. Joseph, but each branch may have its special patron.

A mass is said on the first Monday of each month for the benefit of all members and contributors.

* See preceding page.

VOL. I.


JULY, 1877.


No. 2.

ANNALS
OF THE
Catholic Indian Missions
OF
AMERICA.



PUBLISHED BY THE
BUREAU OF CATHOLIC INDIAN MISSIONS.
WASHINGTON, D. C.

 The *Annals* are furnished gratuitously to the Leader of each Band of the Catholic Indian Missionary Association, for circulation among its members. Additional copies will be supplied at a cost of ten cents each — or eight dollars per hundred. It is requested that early information be given as to the number of copies required of the next and succeeding issues.

 All remittances to the Treasurer of the Catholic Indian Mission Fund, should be by Draft on New York, or by Post Office Order, and should be addressed to LOCK BOX 60, WASHINGTON, D. C.

LECTURE.

The following lecture was delivered on the 22d of May, 1877, before the Ladies' Catholic Indian Missionary Association of St. Louis, by the Very Rev. J. B. A. BROUILLET, Treasurer of the Catholic Indian Fund.

LADIES AND GENTLEMEN :

The Bureau of Catholic Indian Missions and the Catholic Indian Missionary Association are two institutions distinct from each other, but united and acting together, each in its own sphere for the furtherance of the same charitable object—the protection of our Indian Missions and the preservation of our Holy Faith.

The Bureau had existed for three years before the first Catholic Indian Missionary Association was organized. It was established and started upon its work in January, 1873, though regularly organized only in January, 1874. The first Association was not organized until late in the fall of 1875; and then it came into the field of charity, as an auxiliary to the Bureau, in the fulfilment of its mission of Christian benevolence; making the Bureau its almoner and the administrator of the funds it collects from public charity for this laudable object.

The Bureau is composed of a Commissioner, a Treasurer and Director, and a Board of Control. The Commissioner is appointed by the Archbishop of Baltimore, with the concurrence in Council of the Archbishops of the United States. He is a lay gentleman, and is recognized by the Government as the representative of the Church in all matters (among the Indians) in which our Missions are interested.

The Treasurer and Director must be a clergyman. He also is appointed by the Archbishop of Baltimore, and is charged with the care of the Indian Fund, and must attend to the interests of all the Indian Missions and Schools. This Officer of the Bureau has been chosen Director and Treasurer General of the Union of all the Catholic Indian Missionary Associations of the country.

The Board of Control consists of five members. The President of the Board is a clergyman, and the other members are lay gentlemen, and are appointed as is the Commissioner.

Such are the officers composing the Catholic Indian Bureau at Washington. They are charged with the supervision and care of all the interests of our Indian Missions and Schools that may be affected by the administration of civil affairs at Washington; and

they have, in addition to this, the disbursement of the Indian Mission Fund so as to secure the greatest good of all our Indian Missions.

ORIGIN OF THE BUREAU.

In consequence of the Indian Policy inaugurated in 1870, eight Agencies whose Indians are Catholics, were placed under the control of the Church, and eighty thousand Catholic Indians scattered over seventy-two other agencies were subjected to the spiritual as well as temporal control of the various Protestant churches of the country. This order of things placed the Bishops, who had Indians in their jurisdiction, in a new and difficult position. They felt it was their duty to do full justice to the agencies entrusted to them by an attentive and intelligent care of their material, moral and spiritual interests, and to protect the balance of their neophytes against the proselytising efforts of the non-Catholic denominations having charge of them. It at once became apparent to them, that by individual and unorganized efforts, they would fail in securing all the rights of their neophytes, and acting upon the principle that union is strength, they agreed upon the choice and appointment of a lay gentleman, who should be their agent at Washington, and represent them all before the Government in what concerned the interests of the Catholic Indians. Therefore, the Archbishop of Baltimore appointed General Charles Ewing as their Agent and Commissioner.

Seeing that the services of a clergyman of experience as an Indian Missionary were absolutely necessary to an intelligent, practical performance of his work, the Commissioner, with the approval of the same Most Reverend Archbishop, secured the assistance of such a clergyman. After the organization of the Ladies' C. I. M. Association, when the funds were expected to come under the management of the Bureau in large amounts, the Archbishop of Baltimore, at the request of the Commissioner, appointed a Board of Control, composed of a clergyman and four lay gentlemen, subject to whose approval all expenditures of the Indian Mission Funds are made.

Such was the origin of the Bureau of Catholic Indian Missions as it now exists.

ITS WORK.

I will not attempt to describe fully to you the varied character of the work the Bureau has to do, or the difficulties it encounters, but broadly, its duty under the Policy is, 1st, to direct the administration of such agencies as are under the control of the Church; 2nd, to reclaim as many others as possible from Protestant control; and 3d, to protect the Faith and interests of such Catholic Indians as cannot be rescued from their dangerous surroundings.

The administration of Catholic Agencies imposes upon the Bureau the duty of selecting and presenting to the Government honest, energetic, and practical business men for their Agents; of directing them by careful and prudent instructions; of watching their course, and correcting and helping them in every way.

The reclaiming of some thirty agencies wrongfully assigned to Protestant churches, requires from it numerous and carefully prepared arguments.

The appeals of the Catholic Indians who are under Protestant spiritual control engross its constant attention, as it has to look after their spiritual wants and to protect them and their priests against illegal encroachments on the part of agents or ministers.

Its labors are not confined to the simple advocacy of the Indians' rights under the policy and the law, but they embrace all subjects affecting their spiritual and temporal welfare—helping to gather scattered tribes and securing their consolidation and settlement upon permanent reservations—aiding the Indians to secure the benefits of the Indian Homestead Law—obtaining for them such allotments of farming and other utensils as the Indian Bureau of the Government can be induced to bestow—procuring for them and supplying their churches and their temperance and other moral organizations with altar adornments, vestments, regalia, &c., &c.

It is also called upon to secure the establishment of suitable schools; to procure for them moral and practical christian teachers, with adequate compensation for their arduous services; to develop their school interests by timely advice; and to secure allotments for the erection of school buildings.

It has to scrutinize the Bills that are introduced in Congress relating to Indian matters, protesting against such as may work injustice to the Indian, and avail itself of every opportunity of promoting the Indian interests by keeping the truth in regard to them conspicuously before Congress. Several Indian measures have been introduced in either House at the request of the Bureau, some of which have become law. We have now other measures prepared for submission to Congress by the Department which we feel confident will pass at its next session.

The Catholic Bureau may be regarded as a regular administration which might be called the "Indian Department of the Catholic Church in the United States," uniting under its control the protection and promotion of all Indian interests in the country so far as their relations with the Government and the proceeds of public charity are concerned. Whatever business the Catholic Indians have as such to settle with the Government, they have the right to pass it through this Bureau. Their school money, at the agencies assigned to the Church, the choice, the direction, and pay of their teachers are placed by the Government under its control. No member of the secular clergy, or of any religious order, of

course, is introduced or maintained by it in charge of any Indian school, who is not approved by the ordinary of the diocese or vicariate where the school is situated; and no Bishop or head of Mission is obliged to use our services. They may treat their own affairs directly with the Government if they prefer; but we are prepared, and it is our duty, to transact all such business for Bishops and Missionaries who desire us to do it for them.

The proceeds of public charity deposited in the Indian Fund from whatever source they come, are under its exclusive control, to be used and disbursed by it in such a way and for such a purpose as in its judgment will secure the greatest benefit to the Catholic Indian race. Having a general knowledge of the wants of all the Indians as well as of their individual tribal resources, having ascertained what help it may obtain from the church in each locality, and knowing upon what Government allotment it may rely in any given case, it has every facility to decide where and in what quantity the funds at its disposal will be apt to produce the greatest benefit to the greatest number. Hence, it is desired that all moneys donated for the benefit of the Indians be remitted to the Bureau, and it is with this view that the Ladies of the C. I. M. A. have selected as their Treasurer-General the Treasurer of the Bureau; and when the donation has been once deposited into its hands, the donor is expected to have yielded up all further claim on the mode of its use and disbursement.

Hence also, it can be clearly seen, that a general and indiscriminate distribution of the Indian Fund should not be expected, the Indian Fund being particularly intended to provide for the immediate and pressing wants of the most needy, and as a helper, in connection with Government allotments, local charities and other local resources, to secure the accomplishment of important and permanent good in given localities.

Hence also, it will happen that localities which have contributed largely to the Indian Fund may have no return from it for the benefit of some special Indians to whom they bear particular interest, whilst other localities which have contributed nothing will see their Indians well provided for: as in the management and disbursement of the Indian Fund attention is paid not so much to the donor as to the donee, and the Fund is applied where it is expected to procure the most and greatest good to the latter.

In its workings, considering the persistent opposition it has met with from Government officials and others, the Bureau has been reasonably successful.

Four years ago, the Church had among the Indians only 2 boarding schools and 5 day schools; to-day we have 11 boarding schools and 17 day schools—showing an increase of 9 boarding schools and 12 day schools since the establishment of our Bureau, besides the foundation of three important and promising new missions—the boarding schools being all kept either by Sisters of Charity, Brothers, or Priests.

How did we succeed in doing this? The money we received from you and from other contributors to the Catholic Indian Fund was not nearly sufficient, as the support of these schools and missions for four years cost over \$64,000, and all that has ever been received by the Catholic Bureau as donations is only \$8,605. How then did we succeed in doing it? By using your money to support our Mission Bureau, by which the truth as to our Schools was brought to the knowledge of the United States officials, and thus securing the allotments of Government money that would otherwise have been lost to them, and in procuring for the schools cheap and proper teachers, adding for their support what was deficient in the Government appropriations or helping to defray their traveling and other expenses. For instance, we have spent a little over \$1,000 for the Sioux mission at the Standing Rock agency, and with that amount prudently used and some other resources which we secured for him from the agency, Rt. Rev. Abbot Martin will be enabled to settle himself permanently with six of his confreres (priests and brothers) and four sisters; and there is every hope that the Abbot and his ten missionary teachers will for the future find their maintenance by their work as Indian teachers. So a mission of eleven devoted religious, with all its hopes and promises of good, will have cost the Catholic Bureau in the application of your fund a little over \$1,000. We have done so in proportion with other missions and schools. By industry and careful attention to all chances that may occur, and by offer of timely and judicious co-operation in the expenses of given cases, we constantly endeavor to obtain whatever advantage we can for our Indians from the National Bureau of Indian Affairs.

Contracts have been made with the Government by which the sum of \$4,750 per annum has been secured from contingent or non-treaty funds for the support of Catholic schools, whilst other contracts are now pending for the further sum of \$6,000 for the same purpose.

Through the exertions of the Bureau free passage has been secured for the Rt. Rev. Bishop Seghers and a companion from Vancouver's island to Alaska and return; thus saving to the Rt. Rev. Bishop an expenditure of \$800, and adding greatly to his facilities for his first general visit to this distant and extended field of missionary labor. Many of you, doubtless, remember the recent urgent appeal made by Bishop Seghers for aid in this direction, and from recent letters received from him I am justified in saying that it is mainly due to the contributions and exertions made by the Bureau that he will be able to rear the standard of the cross amid these far-away heathen now lingering in the shadow of death.

It was the Bureau that obtained authority for the Rt. Rev. Abbot Martin to visit the hostile camps of the Sioux under Sitting Bull. Strong in his good work, the Abbot has gone to the

camps of the Sioux to call back to them the memory of their old friend, Father DeSmet, and to revive in their hearts the veneration and love for our Holy Church that he first awakened; and for their temporal and spiritual good, induce them to abandon their hostile attitude, to come at last and settle permanently on reservations and consent to live in peace with their white brethren.

It was, again, our Bureau that brought on, more than a year ago, the investigation into the local management of the affairs of the Great and Little Osages, which resulted in the removal of the agent, who was particularly hostile to the Church and its Missionaries who visited his reservation.

It is true, we have not been able to force compliance with the Indian policy and the Treaties by the assignment of this agency to the Church, but we have shown the Osages that they have friends at Washington through whom their complaints can be heard; and we have impressed the agent with the fact that his every act must be in strict accordance with law, or it will be brought to the attention of the authorities; we have prevented his using his great power to keep the Jesuit Fathers from visiting the Osage villages and administering the Sacraments of the Church; we have prevented the expenditure of all the Osage school fund for the support of a Quaker school at the agency, to which the Catholic children will not go, and an arrangement has been made by which such children are now sent to the old mission school in Kansas, where we had, last year, over 80 Osage children.

All this, you will admit, is something—a very material and very spiritual something, and when we add to it the removal of an agent who, if he was not dishonest, was tyrannical, incompetent and a spendthrift, and squandered in five years nearly one million of dollars of the Osage public moneys that should have provided them with good farms and good schools under the teachers they want, I think I am safe in saying that our labor for these Catholic Indians warded off much harm from them and is pregnant with great good in the near future.

Such are a few of the cases in which the Bureau has served our Indian Missions and our Catholic Indians. Its field of labor is widening every day, and its usefulness is increasing much more than you can possibly be made to appreciate unless you were to spend some time at our office, and yourselves see and read the correspondence that is received from our missionaries and Western Bishops, and the endless work that is before it in advocating the interests represented by them before the Indian Department.

BUREAU'S FINANCES.

The Fund disbursed by the Bureau is created, chiefly, by the charity of the Ladies' Associations of the various dioceses of the United States, and it is therefore not only the right, but I think the duty of all who give to the Fund to be satisfied that it will be

faithfully and wisely expended for the object for which it has been given; for you may not scatter your money in the streets, to be picked up by the unworthy and devoted to sinful purposes, and then feel that you have discharged your duty to the needy, to whom God has commanded you to hold out the hand of charity. And if you must, from necessity, intrust your charity to be distributed by another, you should be satisfied that your Almoner gives it wisely, and to the most deserving and needy. I will, therefore, explain to you how the charity you send to the Bureau at Washington is held and how it is expended, and I do not doubt but you will be satisfied that it is wisely and honestly administered.

All funds received at the Catholic Bureau come through the mails to me as Treasurer, in the shape of drafts, Postal Orders or checks, and sometimes, though rarely, in currency. These last are always small, ranging from fifty cents to two dollars. On the day they are received all drafts and checks are endorsed, and, together with the currency receipts and the proceeds of the Postal orders, are deposited by me in a designated bank to the credit of "*The Catholic Indian Mission Fund.*" The bank has opened this credit under written instructions not to pay any money from it except on the check of the "*Treasurer I. M. A.,*" approved by the "*Commissioner C. I. M.*" Under the "Charter for the control of this Fund," granted by the Archbishop of Baltimore, the Treasurer cannot make his check except for expenditures that have previously been submitted to and approved by the Board of Control.

The receipts from the few associations now formed being barely sufficient to meet the contingent expenses of the Bureau and the most pressing wants of the most needy missions, we are forced to keep our deposits in Washington, but when, in the near future, I hope and believe, this Fund shall increase in amount until it more than equals the great charity for which it is created, it is intended to make all deposits in a Banking-House in New York city, designated by His Eminence Cardinal McCloskey. When this arrangement is completed, the funds as received will be transmitted to this bank, to be placed to the credit of the "*Catholic Indian Mission Fund.*" When this arrangement is perfected, drafts upon this credit can be made only as follows:

The Commissioner and Treasurer will submit, quarterly, to the Board of Control an estimate of expenditures for the following three months, and if this estimate is approved, the Board will make its requisition on the Banker, holding the Mission Fund, directing him to place to the joint credit of the Commissioner C. I. M. and the Treasurer C. I. M. F. the sum allowed by it for the quarter named. On the receipt of this requisition, the Banker will make the transfer of the amount named from one to the other credit, and from the new credit the check from the Bureau will be paid as at present.

Under this arrangement it requires the concurrent action of the

five gentlemen of the Board of Control, the Commissioner and Treasurer, before one dollar of this Charity Fund can be expended. And when the money is expended the Treasurer is bound to take a written voucher from each person or Mission receiving any of the Funds, and all of these vouchers are submitted to the Board of Control for audit, and the books, accounts, and correspondence of the Bureau are open to the inspection of the Board, and it has power at any time to forbid disbursements or enforce restitution of any moneys expended without authority.

Certainly we have in this arrangement a wise provision against hasty and ill-advised expenditures, and all is done that can be to shut out the temptation of favoritism or dishonesty in the management of the Catholic Indian Fund.

And so far, the facts will bear us testimony, that these safeguards have proved sufficient. Though the Treasurer "hails from the Province of Oregon," only 150 dollars of the Indian Fund have yet been allotted to that Province, whilst over 1,400 dollars of the same Fund have been expended in the Province of St. Louis. The real wants of the Indians, wherever to be found, and not sectional feelings and preferences, have guided our expenditures.

You will see, my friends, that no one or indeed any two of the gentlemen engaged in the work of our Catholic Bureau have it in their power to expend any of the Funds that are sent to us, except for the best interests of our helpless Indian Missions, that would be entirely friendless but for the good Ladies of the Associations whose charity gives them strength and hope.

If any one believes that there can be any use of the Bureau Funds for any other object than that for which they were given by the charitable ladies of St. Louis and other cities and towns, he must believe not only that the Treasurer-General is dishonest, but that the Commissioner and the gentlemen of the Board of Control could be induced to join hands with the Treasurer in a wilful attempt to defraud the Missions of the money raised for them by public charity.

Do you suppose that a member of the Ewing family, so distinguished by its patriotic services, its superior ability, and its high sentiments of honor, could possibly be guilty of such a dishonest act? Can you suppose that the President of Georgetown College—that noble institution, the honor of religion and the Alma Mater of so many conspicuous and honorable sons of this country—could join in so despicable an act? Would you suppose that Admiral Sands, of the American Navy, one of the members of the Board of Control, could ever consent to dishonor the head whitened and the laurels gained by a long and honorable life in the service of his country? And as for the other gentlemen of the Board I can assure you, my friends, that they are as strictly honorable men as you could find in any of your churches to take their places.

The most charitable lady here, no matter how great her wealth,

cannot in *person* apply her charity directly to the wants of a single Indian Mission. She must do it through some agent whom she believes to be honest to hold, and competent wisely to expend, her charity. This being true of the wealthiest, how much more force has it not when applied to her who gives the widow's mite? This is not only true of our special charity, that must go out upon the barren plains and terrible mountains of the far West to find its object, but of all efficient, general charities even here in this great metropolis of the valley. You have, therefore, many organizations among the Laity of the Church in this city for the relief of the poor and afflicted, and I am satisfied that among them all you will not find one that is better organized to secure an intelligent, economical and faithful expenditure of its funds than is your own great charity *for the Preservation of the Faith* among our Indians.

HOW SHOULD THE BUREAU BE SUPPORTED?

There is no question but that it is the duty of the body of the Catholic Laity to support this Bureau. Each one is certainly bound to do something in the Indian work; and as it is impossible for you all to engage personally in the work that is needed, you must employ some one to represent you, speak in your name, and do this duty for you.

This duty of yours is being discharged by the Catholic Bureau at Washington, and of course it is right that you, the Laity of the Church, should defray all of its necessary expenses.

It has been understood by the Bishops and the contributors from the beginning that the payment of the expenses of the Catholic Bureau were the first expenditures to be made out of the Indian Mission Fund. All the contributions which were received previously to October 28, 1875, and a portion of those received since, were intended solely for that purpose. By looking at the "Manual of Catholic Indian Missionary Associations," you will find that all the letters endorsing this work until as late as the end of the year 1875, express the same intention and no other. "As the Indian Missionary Bishops," says Archbishop Bayley on the 2d January, 1874, "have not the means to pay the necessary expenses of the Commission (now the Bureau,) some members of the Catholic Union in New York and elsewhere have generously offered to contribute an annual sum for this purpose, and I most heartily recommend the Commissioner and the good work in which he is engaged to their favor and support." All the other letters run in the same sense.

Persons who can spare some of their time without injury to their daily avocations, will willingly devote it to help a real charity. But the management and direction of a great work which requires the whole time and labor of persons for long periods, must be paid for, at least in part, so as to divide the burden of

the charity among the whole community. So works of charity always involve more or less necessary expenditures which have to be taken from their funds.

Let us take an illustration in point. The Propagation of the Faith is essentially a work of charity. Its Councils or Bureaus of direction and administration are composed of men of independent fortunes, who give their time free and without any compensation. The whole administration is intended and proclaimed to be gratuitous. Nevertheless, though the administration of these Councils has nothing more to do than receive and distribute the moneys contributed towards the charity and to conduct the necessary correspondence with the interested parties, the expenses of such administration always range from 25,000f. to 35,000f. per year. These expenses are for the pay of clerks and other employees; for rent of offices; for stationery, printing, &c.

In addition to the foregoing, from 72,000 to 200,000 francs are annually expended for the publication and printing of the "Annals of the Propagation of the Faith." These expenditures are all wisely made and I am satisfied that no objection has ever been made to any of them.

Our Catholic Indian Bureau having to do a work of precisely the same nature as that of the Councils of the Propagation of the Faith, I do not see why its expenses should not be defrayed as are those of that charity.

ARE THE EXPENSES OF OUR BUREAU EXCESSIVE?

The Propagation of the Faith pays for its annual expenses of administration an average of from 25,000 to 35,000 francs.

There are 300,000 Indians under the charge of the Government. To care for the temporal affairs of these Indians there is in one of the great Executive Departments a Bureau of Indian Affairs, consisting of a Commissioner, 3 Inspectors, and some 50 Clerks, who are paid salaries amounting in the aggregate to over \$82,000 annually.

More than one-third of the Indians in the United States are Catholics, and to supervise their temporal affairs to a great extent, and to fully care for their moral and spiritual welfare, you have a Bureau of Catholic Indian Missions in Washington, in which you have a Commissioner, a Treasurer and Director, a Board of Control and two employees. To the Commissioner and to the Board of Control you pay nothing; their work, like that of the Directors in the Councils of the Propagation of the Faith, is given, as you have given your money, in charity. I repeat it, and it is for me a duty of gratitude and justice to do so, to the Commissioner you pay nothing; General Charles Ewing, the Commissioner of Catholic Indian Missions and the head of the Catholic Bureau, has for over four years generously given to the work of the Bureau his legal services and a large portion of his valuable time gratui-

tously. He never made any charge or received any pay for his services, and on more than one occasion within my knowledge, he had to advance his own money to keep up the work. To the Commissioner then and to the Board of Control you pay nothing. To the Director and Treasurer, whose whole time is devoted to the work in the Bureau, and to the two other gentlemen you employ, you have been paying a salary averaging in the aggregate the sum of \$1,000.00 a year, that is, less for the three together than the salary paid by the United States to *one* of its *lowest grade clerks* in the Department of the Interior.

If you add to this item of expenditure all the other expenses of the Bureau for printing, stationery, postage, office rent and traveling expenses, you will find that the total of all the expenses incurred by it during the four years of its existence did not reach an average of \$1,600 a year, the balance of its funds going directly to the benefit of the missions.

You see, my friends, that the Bureau has not been extravagant in the number of its employees, in the salaries it paid them and in the other expenses necessary to its work.

The recapitulation of the receipts and expenditures of the Bureau for the first four years of its workings will, I hope, bear me out in these assertions, and will be a fit conclusion to the financial portion of my address.

RECAPITULATION.

Receipts and Expenditures of the Bureau of Catholic Indian Missions, from January 1, 1873, to November 30, 1876.

RECEIPTS.

From Private Contributions from Jan. 1, 1873, to Oct. 1, 1875.....	\$2,580 30
“ Indian Missionary Associations, from Oct. 1, 1875, to Dec. 1, 1876.....	\$3,506 83
“ Private Contributions from Oct. 1, 1875, to Dec. 1, 1876, due mainly to the Indian Missionary Associations	2,518 36
	<hr/> 6,025 19
Total receipts.....	<hr/> 8,605 49

EXPENDITURES.

For office rent	\$892 70	
“ salaries	3,949 65	
“ stationery, printing and postage.....	1,116 74	
“ furniture	238 71	
“ traveling expenses on visit to Mis- sions in Oregon and Washington Territory	563 80	
“ other traveling expenses.....	367 93	
“ contributions to Indian Missions.....	729 05	
Total expenditures.....	————	<u>7,992 89</u>
Balance on hand December 1, 1876.....		\$612 60

In conclusion, I will say that the maladministration of the wise and just Peace Policy now in force has brought more trouble to our old Indian Missions than they ever knew before in all the long 300 years that they labored for the red men of America. They were everywhere peaceful and successful before the beneficent intent of our Government was, by the enemies of our Holy Faith, skillfully used to discourage and oppress them. During the past six years designing agents and missionaries of the sects have so effectually succeeded in disturbing the long-established rights of our Missions on Indian Reservations, that it is now very difficult, and will take years, to readjust the affairs of these Missions, and restore them and the Catholic Indians to the full enjoyment of all their rights.

I am happy to say, however, that the Bureau of Catholic Indian Missions has, to a certain extent, brought order out of the confusion created by these zealous Civil Policy Missionaries, and has untangled the web in which they thought to bind and destroy our old Missions. It has placed, clearly and distinctly before the Department, the truth as to our Missions, and the creeds professed by the Indians, and the rights to which our Missions are entitled under the Constitution, the Laws, and the Indian Treaties.

This far the field has been cleared, and if we would profit by what has been accomplished we must strengthen the hands that have opened the way and push forward the good work until we have regained all that supineness has lost to us, and even then we must maintain our Bureau as a sentinel to warn us of new dangers that may hereafter threaten.

Against all that comes from the Protestant churches alone we are provided with abundant safe-guards. Of themselves, the sects are powerless to prevent or hinder the free practice of our Holy Faith anywhere in the broad domain of our grand Republic ; but when they unite in an attempt to enlist the civil power against

our faith, it behooves us to act promptly, intelligently and vigorously against them. Such an attempt they have made in their suggestion of the present Indian Policy and their seizure of the whole machinery by which it is administered.

Our Bureau has been organized to defend our Missions against this attack upon their liberties. If we are successful in this we will not only have done our duty to the Indian Missions, but we will have rendered an invaluable service to the whole church in America, for we will have defeated that spirit of evil that is to-day persecuting the Church in Europe, in its first attempt in this country to enlist the power of the General Government in an effort to force Indian Tribes to profess the creed that the Commissioner of Indian Affairs may assign.

Under the Government with which God has blessed this land, religion has been always free; but if we sit idly by, and see religious zealots use the Federal power to force a creed on any class or community, no matter how remote or insignificant it may be, we will find at no very distant day that our officials will accept this new power as of right, and it will destroy the very root of personal liberty, and slowly, perhaps, but with the certainty of fate, oppress the Church, and rob your children of that Faith that is more precious than all else that the most beneficent Government on earth can bestow.

Come, then, to the support of this Catholic Indian Bureau. Its mission is to secure for the Indian that perfect religious freedom to which all men are entitled. If you do not now defend the Indians' right to this liberty, it may be that when they are overcome the same oppression will threaten your own children? Come to the support of this Bureau. It is the handmaid of the successors of the devoted servants of God, who, in the past, laid the foundation of our Church in America.

Through three centuries these faithful Apostles have labored in this cause. Throughout his life a resident of your own beautiful city, our dear and venerable friend, the illustrious and saintly Father DeSmet, devoted himself to this work. It is a labor you may take pride in doing. It is a labor for which God will bless you here and hereafter.



The correspondence herewith given sufficiently explains itself, and indicates the character of some of the grievances of which our missionaries have to complain, as well as the nature of the duties exacted from our Bureau of Catholic Indian Missions.

GREENBAY, WIS.

DEAR SIR: A little over a year ago, a portion of the Winnebago Indians left the reservation in Nebraska, where they were taken from Wisconsin, and have settled in Portage County in this State, not far from Polonia P. O. and the Polish Church.

They number some 400 souls. With the exception of two, they on their arrival were all Pagan, but since that time, the Rev. Dambrowski has succeeded in gaining their confidence, and has baptized ninety-two of them, all of whom attend his church in Polonia.

Yesterday, the Chief Ma-hi-ki-oka, (i. e., Touching the heaven,) who is a Catholic, with another Indian and the Father, called on me to get me to interest myself in their behalf. They say that a gentleman from Steven's Point has gone to Washington to secure the appointment of Agent for them; but they do not want an Agent, because heretofore they have always been cheated—but what they do desire is to become citizens and get homesteads around Polonia. They desire to build a church and school-house, if they can get assistance from the Government. Ma-hi-ki-oka speaks English very well, and Father Dambrowski is making rapid progress in learning the Winnebago language.

Now these Indians say, if they must have an Agent they would much prefer this reverend gentleman. If this could be done, they think the whole tribe would soon become Catholic.

What am I to do? It would be a bad policy for me, a poor Bishop, to give a couple of hundred dollars towards the erection of a church for them, if they are to be driven away after a short time. Can you advise me?

As regards the other Indians in my diocese, I have requested the priests who attend them to give me full information relative to them.

At Keshena Reservation, attached to the Greenbay Agency, we have two Catholic churches. During September last, I confirmed eighty-two persons in one of them. Five of the Chiefs are Catholic. I do not know whether there is a non-Catholic Chief or not. But the Methodists have, with the aid of the Agent, started a boarding school in the midst of these Catholic Menominees, and have threatened the priest, Rev. Father Maschelin, with imprisonment because he cautioned his Indians against the dangers of sending their children to this school.

At White Rapids, some forty miles northwest of Marinette, there are forty Catholic Chippewa families who are regularly attended from Marinette. Around Marinette and Menominee there

are about thirty Chippewa families, who are citizens and good Catholics. Nine of them marched in the great parade of the Temperance Society in Philadelphia, on the 4th of July last. The Agent wanted to prevent them from going, but they politely informed him they were citizens, and he had no control over them.

The Catholic Indians at Marinette have separate pews in the beautiful church of that place, and are regular in their attendance at service every Sunday.

Renewing my entreaty, I have the honor to sign myself,

Yours, most respectfully,

† F. H. KRAUTBAUER,

Bishop of Greenbay.

BUREAU CATHOLIC INDIAN MISSIONS,
Washington, D. C.

RT. REV. AND DEAR SIR :

In compliance with the request contained in your favor of the 19th ult., inquiry has been made at the Office of Indian Affairs, relative to the appointment of an Agent for the Winnebago Indians.

I have now the honor to inform you that we are advised that the Government does not contemplate appointing any agent for these Indians. On the contrary, the officials state that their conduct in failing to maintain the agreements and stipulations entered into by them, has caused the Indian Bureau to withhold from them any encouragement for the future.

That, as they have assumed to act independently, they will have to work out their own salvation.

We are, however, inclined to think, if they will show a disposition to consolidate themselves, and abandon their habits of roaming from one locality to another, proceed to the cultivation of the soil and adopt habits of industry in earnest, that relief may be secured for them from the Government, but otherwise any attempts of ours would be useless.

They will be able, under the law, to take homesteads, and if they are sincere in their purpose they should avail themselves of it as early as practicable.

I will this day forward you copies of the Indian Homestead Law, so that they and yourself may be informed in all particulars.

Very respectfully,

J. B. A. BROUILLET, *V. G.*



The following expression of gratitude from the pupils of the Mission School at Colville Agency, Washington Territory, was addressed on receipt of the information that the Bureau of Catholic Indian Missions had secured for their school an allotment of \$2,000 from a contingent fund of the Indian Bureau, Congress having failed to make any appropriation for conducting and carrying on their school. We have reason to believe this allotment will be made annual, and thus make the first fixed appropriation for this school of one of the oldest missions in the territory, which was established by the Jesuit Fathers more than thirty years ago.

We also publish a beautiful tribute to the religious fervor of these same Colville Indians, together with a graphic description of Corpus Christi at their Agency:

VERY REVEREND AND DEAR FATHER: It was with the greatest joy that we heard the good news that you had obtained for us so liberal a donation from the Government.

But even amidst our joyful feelings at the happy news, gratitude to you claims the first place, and bursts from our hearts in warmest expressions of thankfulness and affection; for though poor and despised by the world, yet those who have forsaken it and its false teachings have come to us as messengers from above, and among their blessed teachings "*Gratitude to Benefactors*" holds the first rank.

Then, dear and kind Father, please accept of the feeble expressions of our sincerest feelings, and permit us to thank you over again, for this liberal manifestation of your generosity and charity. And although we are unable to do anything in return, yet we will not fail to offer up our poor prayers that God may reward you with a glorious mansion in Heaven, in return for the home that you have obtained for the poor and needy.

From your affectionate little Indian Children, the

PUPILS OF THE HOUSE OF PROVIDENCE,

Colville, W. T.

CORPUS CHRISTI IN COLVILLE.

It is truly touching to see our glorious old Faith triumphing even in the wild western forests of the New World, amongst the poor, ignorant Red Men. Almighty God rejoices in the simple, heartfelt demonstrations which these poor Indians manifest, and we Catholics have reason to rejoice also; everywhere we turn, we see and feel the effect of the words which our Divine Lord addressed to his Apostles more than eighteen hundred years ago, from the highest nobleman down to the poorest and lowest of man-

kind; but when one sees how these degraded people are ennobled, as it were, by the teachings of our Holy Mother the Church, one's eyes are fairly dazzled and cannot fail to comprehend how this same Church is One Holy Catholic and Apostolic.

The present Holy-day was the occasion of drawing together a vast concourse of Indians from far and near, some coming from a distance of three or four hundred miles; for two weeks before the feast, caravans of one hundred, two hundred, and even three hundred arrived at a time and pitched their tents around the church; the young and strong, the old and infirm, the blind and lame,—in fact, all exerted themselves to the utmost so as to be in season for the great "Flower-Day," as they call it in their language. A most friendly feeling existed among the different tribes; on the arrival of each new tribe, the Colville Indians would assemble at the church door in double file with the Flag of Truce, and a discharge of firearms, to welcome their brothers in Christ, and after the hearty shaking of hands all round, conduct the new-comers to the camping ground. After this they began in earnest the chief business—that of the soul—the missionaries, who were two in number, and to whom all the honor and success of this mission is to be attributed, were in the Confessional from the first break of day until midnight, leaving, as may be seen, but two short hours for Nature; sometimes even that short respite was begrudged them as they were often called for by the sick. For eight days before, this was the course of things for them, and great was the harvest they reaped. On the morning of the feast over seven hundred Indians received Holy Communion. It was really edifying to see how fervent these poor creatures were; many, many melted to tears at the approach of the Divine Guest, and after having tasted the sweets of heavenly consolation they went their way to wait for High Mass, which began at eleven o'clock.

The greater part of the people of this valley came also to adore their Lord, thus testifying that the Faith was still alive among them.

The military, too, although the greater number were non-Catholics, obtained permission to attend, and all the citizens came to take part in the festivities of the day. The church was crowded; all the women inside and the greater number of men out-doors. A Guard of Honor, consisting of twenty of the best Indians, dressed in a tasty uniform of white albs and red capes, knelt two by two in the aisle. Before the services commenced, the old chief addressed a few words to the white people, begging them to behave themselves properly so as not to scandalize the Indians. "What we are about to do," said he, "we do for the honor of God, and we will not be kept back by any human respect; therefore, if you whites wish to laugh or mock at us you will miss your mark, and the best thing for you to do is to conform yourselves to our rules, or else go home." Solemn High Mass began; the

Indians sang the beautiful Gregorian Angels' Mass with a very fine effect. At the consecration, a discharge of guns announced the coming of our Lord amongst his people, and at the *Domine non sum dignus*, another salute was fired to show their thankfulness to the Heavenly Visitor. During the silent parts of the Mass appropriate hymns were sung by the Sisters' children.

At the *Ita missa est*, the procession took up its line of march, the women leading with a beautiful banner of Our Lady, and the men likewise with the ensigns of Holy Mary flying in the air. Then came the Guard of Honor with lighted candles, the incense-bearers, and then the canopy came in sight, under which was the Rev. Father, bearing carefully our Lord Jesus Christ, who thus deigned to smile benignantly on His dusky, simple-hearted children of the forest. After the Blessed Sacrament came the Sisters and their children, followed by the ladies of the valley; afterwards the Indian children, in the rear of whom were several Protestant Indians. The procession wound round the foot of the hill, and was over a half mile in length. Regarded from the summit on which the church is built, it presented a spectacle fit for angels to look at—to see the profound recollection and devotion of over 2300 people, walking two by two about three feet apart from each other, singing hymns, reciting the beads, &c., is a sight never to be forgotten. There were two repositories beautifully decorated, at each of which the benediction was given to the devout multitude. Arrived at the second repository the women passed on in the same order to the church, while the ranks of men formed a wide passage, extending from the church door to the foot of the hill, through which the Blessed Sacrament was triumphantly borne, accompanied by a cavalcade of fifty and a number of boys scattering wild flowers before and around. In this manner the Divine Guest was carried to the home which His love made for Himself amongst the children of men; and from the hearts of these loving people may He never be driven by any of the wolves in sheep's clothing, as He has already been in different places!

At three o'clock the crowd dispersed, much pleased with the whole affair, and one may truly say that such a procession might grace even the streets of the Eternal City; nothing better could be wished for, such order and such recollection can seldom be found among civilized people.

A LOVER OF THE FAITH.



DURING THE LAST SESSION OF CONGRESS we were visited by Paw-ne-no-pashe, Governor of the Great and Little Osages, accompanied by his trusty and enlightened Chief Counsellor, Auguste Captain, and the chief Black Dog.

The Governor visited Washington in the interests of his people, who, although having millions of dollars to their credit in the U. S. Treasury, were during the past winter in a starving condition. The familiarity of the Governor and his Chief Counsellor with the English language, enabled them to advocate their cause in the most forcible manner. The personal presence of these Indians is commanding to a degree, and it is hardly necessary for us to say that the Governor is a full-blood Indian and endowed with the peculiar characteristics of his race. The letter herewith published will be read with interest, as it recites in emphatic language the grievances of which they complain, and the manner in which their national affairs are administered.

TO THE PUBLISHERS OF THE "ANNALS:"

As you ask, I write down for you a short statement concerning my people, and hope it will aid in making known some of the things of which we complain.

At the request of my people, I, in the year 1858, left the Catholic school at the Osage Mission, where I had been for five years, and went to live with them again. I had gone to this school to learn the habits, language and ways of the whites, so that I might help in civilizing my people. When I returned to them I found they were doing well, having plenty of game and produce, such as they raised for their own subsistence; this, with what they could make by hunting, selling furs, buffalo robes, &c., enabled them to buy all the necessaries they wanted. At that time we had a large country of our own and received annual payments, made to us by the United States, under the treaty of 1839. This treaty gave us annually twelve thousand dollars in money and eight thousand in goods, and was regularly paid. During the existence of the treaty we were satisfied, but it expired about two years after I left school, and the whites then commenced to intrude on our lands; they came into the country from the east and the west. They got so thick that from time to time different government agents complained, and tried to have these white people removed from our country, but the Government did not remove the settlers, but sent Commissioners there to buy our lands; and our people, finding there was no show to get their country cleared of these intruders, came to the conclusion to sell their country. Two treaties were made, one in 1865; this treaty was not clearly understood by the chiefs or head men of the

Osages, but one thing in particular they did understand, and that was that the Catholic priests should follow them wherever they went and establish their schools. This they remember. One misunderstanding in that treaty was, that a certain portion of our lands were to be sold and the interest of the money received was to make a Civilization Fund for *all* Indian tribes of the United States. This my people never understood when they signed the treaty; they signed it for a civilization fund for themselves. Is it reasonable to believe that the Osages did so silly a thing with a clear understanding of it, and they in need themselves? They wanted all they could get, that is why they sold their lands. We needed this money then and need it now, and would like to have the misunderstanding fixed up with the Government, and have that fund applied to the exclusive use of the Osages, as it ought to be. The mistake arose by the interpreter not translating properly; our people never so understood it; and the interpreter for the United States has acknowledged to me that he did not understand it was to be a general civilization fund; it was understood that it was for the sole purpose of the Osages—for their civilization.

Sometime after this other commissioners came to us, pretending they were acting under authority of the Government, to make another treaty. They effected a treaty, but we found it was made with a railroad company. After these commissioners left, there was a good deal of dissatisfaction among our people, who believed they had been swindled; they had only some sixteen hundred thousand dollars promised them for the lands. A great deal of complaint was then made, and an effort made to break the treaty, which was finally done by the Government, and an act was passed concerning these lands. Commissioners came into our country with this act, and related to us what the contents of the act passed by Congress were. We took from them the bill, and looked it over carefully and found a good many points in it we did not like. One of the points was, that the bill gave to every member of the tribe one hundred and sixty acres of land. We thought that that would not be sufficient for us, as our people had been in the habit of occupying a larger country. Another objection to the bill was, it reserved from our lands every 16th and 36th sections in each township for State schools, not Osage schools. We objected to this, as our people were very poor, wanted money for their lands, and could not afford to keep up the State schools for the whites.

Another objection to the bill was, there was no show in it for the Osages having any say so as to how their money should be used. The bill said the money must be spent by Government officers, and we thought we ought to know how our own money was spent. After these objections had been pointed out, we drew up a memorial showing we signed the bill under protest. The Commissioners signed our memorial, and agreed to it, before we

signed the bill. We thought this was the best way for us to do, so as to bring up the question afterwards. The Commissioners promised faithfully they would do what we asked, and that they would see that what we wanted should be granted to us; with these understandings we signed the bill, and this made the bill become a law, and we moved to our present country in the hopes that in getting the money that was promised us we would better our condition; but, in place of this, the money has from time to time been used, and it is of very little benefit to us. In our memorial we asked that these school lands be not taken from us, and that we be allowed to have a voice in the spending of our own money, so as to point out the things for which it should be spent. These things have not been granted us, and for this reason we have failed to accomplish a matter of great interest to us, that is, the education of our children as we want them educated. The supposition of all the Osages at that time was, that if they did sell their country and buy lands from the Cherokees, which they did, the money that they would get for the lands provided for in that bill would enable them to buy all necessary things, to work and settle their country and to imitate their neighbors, the Cherokees and Creeks, in civilizing themselves, help make farms, build homes, erect schools and employ teachers.

We have been unable to secure the kind of teaching we wanted, although we have asked a number of times to be permitted to have such teachers and such schools as we wanted. In consequence of the misuse of our money, our people have been rendered very poor, at this time having scarcely anything to eat at home, whilst they have millions of dollars in the U. S. Treasury.

Another great wrong we suffer from is, we are compelled to go weekly to a Commissary they have at the Agency to get our rations, and these rations are not sufficient to satisfy our wants, and besides, we have to go long distances to get them; widows and orphans who are scarcely able to go are forced by a regulation to go anyhow, personally, as the head of a family, and draw these rations. Some have to go as far as from twenty-five to forty miles to get a few pounds of provisions; they must come themselves, for if they send any one they do not get their rations. If they come, and happen to miss the issue day, not knowing it exactly, the poor widow must lay around without shelter, probably in the woods and without food, until the issue day arrives. The ration for each person for one week is, two pounds and a half of flour, one-quarter pound of coffee, one-half pound of sugar, and from one-half to a pound of meat—the meat they do not draw regularly. I remember the first issue of bacon, we were allowed one pound a week for each person. The worst feature of these short rations is, the head of the family, the only one able to work, is forced to travel these long distances, taking up from one to three days to get such a pittance of food—their labor in cultivating the fields and in doing other work is thus lost. How can you expect a people to become

civilized this way? The Government itself forces us to roving habits and won't permit those who want to become civilized to do so. In consequence of having to lay around the Commissary, some have taken cold and died. Horses have also died; several horses died there during the last payment, and this for the sake of our little rations. It is true, we have houses at the Agency, but then those fit to be occupied are mostly used by the Agent—a few are used by the people for shelter when they come for rations, but there is not enough for all. Some of these houses were built for this purpose; but the majority have to lay out in the camps and suffer from the exposure and cold weather. All this is due to the regulations they are trying to enforce, without benefitting the Indian.

On account of these things we were compelled to hold a Council, and we passed a resolution in that Council to come here and lay these matters before Congress, so that a law could be passed for us, that we might have some show and power as to how we should do hereafter, and to say that it was our opinion we ought to have a voice in the expenditure of our money. So that when money is appropriated for us from our fund, we can control it, as to how it shall be spent, as we are better able to know the wants of our people and what is necessary to be done. This we expect to do through our Council.

We are no longer children, and in our Councils we are able to determine upon the proper way to expend these moneys and supplying the wants of our people, better than can be done from Washington, or by an Agent who cannot, or will not, make himself acquainted with all our needs and wants. These things were exposed to the officials of the Indian Bureau, and fully explained to the Acting Commissioner, who visited our Nation a few weeks ago.

We don't want unnecessaries; we only want out of the vast funds we have on deposit in the Treasury the interest as it accrues, so that it can be expended by ourselves, in connection with our Agent, for such things as we *know* we need, and not for many useless articles, that are supplied to us.

A large stone School-house was built for us, but we were not consulted as to whether we wanted it or not. It was built and cost a great deal of money. I suppose the reason why we were not consulted about this building was, that it was known our treaties provided for a Catholic School, and if the question was put to us to say something, we certainly would have mentioned that fact, and asked about it, so that in order to avoid these questions I suppose they built the house without asking us. The School is fixed up in such a way it does not suit us. This is a boarding school, and we are not satisfied with its arrangements and conduct. The boys and girls are all kept and taught together, nor are we satisfied with the method of teaching. What we want is to have

the selection of the teachers ourselves, and to have something to say as to the manner in which our children shall be raised.

We have never been able to say what the expenses of that school have been, nor can we find out. We know we have to feed and clothe the children ourselves; we are told our money pays for that. Many of us are so dissatisfied with the conduct of this school that we have to send our children away from the Agency to other schools out of the territory, (over 100 miles,) in which we have confidence.

Our Agent has told us the teachers were paid by the United States out of the "Civilization Fund." I don't know how this is, but I think they are all paid from our funds. In this as in all other matters we do not ask charity from the United States, we only ask justice and a voice in conducting our affairs. If this is done for us our people will progress the same as the Cherokees, Choctaws and Creeks, our near neighbors, have done. We can then cultivate farms, learn trades and the habits of the white race. As it is now we know nothing; our people are ignorant and even unable to know the values of money. How are we to learn unless we be allowed to act for ourselves? This we hold to be the first step in civilization.

This is the ninth year of my Governorship of the Osages, and I and my counsellors are anxious that our people should learn to take care of themselves. We can do so if the Government will only permit and assist our efforts.

Before concluding, I wish for my people and myself to say, we see the great good that is being accomplished by your Bureau for Catholic Indian Missions. Already it has done much for us, and we feel that it is working in the right direction for all the people of our race.

Very truly,

JOE PAW-NE-NO-PASHE.



MISSIONARY LIFE IN THE NORTHWEST.

The extract published below is derived from a Protestant source, and while passing impartially upon the beneficent influences of the Oblate Fathers, in their endeavors to civilize and christianize the Indians under their charge, it points out in graphic language the many hardships these missionaries have to encounter and the trials and difficulties surrounding their efforts at evangelization :

The Indians in this scattered district are "the wildest red men in this Province," but they are friendly to the whites, thanks to the Mission Fathers who are indefatigable toilers in the vineyard of the Lord. What these men suffer and endure for the sake of the savage is almost incredible. Attending sick calls in a parish the size of Ireland is no child's play. When one of the fathers in the month of April or May attends a call by the Columbia lakes, or in some place more remote, he carries with him a few pounds of potatoes, and plants three or four in each place where he may hope to find a dinner in harvest when he returns on the path of duty. Fish-hooks and lines are very useful to these men; they are often compelled to fish for a dinner, and find it or fast. When they return to the Mission it is not to rest, but to work, picking potatoes, cooking, ploughing. They are the only men I ever saw who could enjoy the pleasure produced by working eighteen hours a day. Their influence over the Indian tribes is not at all surprising. I attended mass on the 2d of November, All Soul's day. In the centre of the chapel there was an empty coffin covered with black cloth and decorated with a white cross; twenty candles were lighted and placed round the coffin, and outside this circle the Indians on their knees prayed with the priest for the souls of the dead. Mass over, the whole tribes, male and female, followed the priest to the grave-yard. He was preceded by the chief bearing a crucifix, and two Indian boys bearing lighted candles. They marched all round the graves singing the litanies. I did not understand a word of their language, but it electrified me. I followed the procession to see the sport and to laugh at the performance, but when I saw that crowd of savage men halt before the cross in the wilderness and kneel to pray, I took off my hat and knelt down with them and prayed in earnest; and I can tell you that praying in earnest was something new to me and beautiful. It was a solemn scene. They returned in silence to the village, the chief leading and followed by the priest and the procession. At night the Indian village was a picture of domestic peace—no whiskey, no noise, no rudeness. There was good humor smiling on their faces, and there was the laugh that was musical because it was the echo of mirth. Who are the savages! ourselves or the Indians?



FATHER CHIROUSE, whose interesting letter is published below is the missionary in charge of Catholic Indians on all the reservations on Puget Sound, numbering some 3,800 souls on Catholic reservations, and about 2,500 on Protestant reservations.

He settled among these Indians in 1859, and has been continuously with them ever since. The schools at the Tulalip Agency, which received such high praise in the official report of Indian Inspector Kemble, which was published in the first number of the "ANNALS," are under the control of, and their success is mainly due to, the efforts of this zealous Missionary.

His letter gives a good idea of the work he is accomplishing, and presents the wants of his Indian children:

MISSION OF THE SACRED HEART OF MARY,
SWINNOMISH, W. T., *May 21, 1877.*

VERY REV. AND DEAR SIR: Last Monday fourteen Swinomish Indians came to Tulalip in a large canoe to take me to their reservation, and until to-day I have been complying with their earnest requests to be taught and have the Sacraments administered. On Saturday last, ten infants and adults were baptised and eleven couples were married.

During the last two years the Swinomish have made remarkable progress in Christianity and civilization. We are obliged to enlarge their little church, as many of the members have during service to stay outside, especially on Sundays and Holy-days. They have also made many improvements on their reservation by building new houses and cultivating the soil. Some of their children asked me to take them to our school at Tulalip. My heart is pierced with pity, for I know that I have not the means to support them, but I intend to take some thirty or forty of these poor children and go with them among the white people of the Sound, to secure some help for them from the charitably disposed, as I used to do fifteen years ago. I hope to be successful, because the majority of the whites know me and are favorably impressed with our work among the Indians. It is also possible I may take my children to Vancouver and Portland, so that, by showing their progress and their wants, people may see that the help they give to our Indian children, is not lost, but produces abundant and solid fruit, and thus do honor to the kind whites of the country.

The Swinomish are anxious to secure from the Government for each family permanent titles to portions of their reservation. So also do the Lummi and other tribes of Indians.

The Lummi are to come to-morrow and take me to their reservation, where I shall spend some three weeks. It will occupy all of this time in doing justice to their wants, in teaching them their duties toward God and man, and in destroying the false impres-

sions made upon them by corrupt whites and Indians, as to the action of the Government and officials of the Indian Bureau.

Our boys and girls are progressing at school, but we are very poor, especially the Sisters, who have no more room for children and no money to enlarge their buildings. Please, Very Rev. Father, do not forget your children at Tulalip.

Your very obedient,

E. C. CHIROUSE, *O. M. I.*

What a comment this letter of the devoted missionary is, not alone upon the Government, but upon the charity of our nine millions of Catholics, who thus force him and *our own* wards to go begging over long distances and among isolated and poor whites, to secure the pittance necessary to give these Indian children the education in the word of God, and civilization, that *we, their guardians*, owe them!

Bishop Seghers, of Vancouver's Island, expected to leave June 1st on the Steamer St. Paul for his extended missionary tour to Alaska. The Rev. J. Mandart, of the Saanitch Mission, Vancouver's Island, accompanies him. The Steamer, which takes the Bishop and his companion on board at Nanaimo, will carry them as far as Fort St. Michael, from whence the party will have to travel by canoe, in order to visit Kodiak, Unalaska, and the adjoining islands, where large numbers of Indians are anxious to be received into the Church.

Information has been received from the Rt. Rev. Abbot Martin, written while *en route* to the camp of the hostile Sioux under Sitting Bull. At the date of his letter, the Rt. Rev. gentleman was at Fort Peck, accompanied by eight Indians and two white interpreters. It was thought the party might have to continue their journey to the British Possessions, as Sitting Bull and his hostiles were making for that territory. The Rt. Rev. Abbot asks that the prayers of the faithful may be offered for the success of his mission.

There are now under Catholic control, for the use of Reservation Indians, eleven Industrial Boarding Schools and seventeen Day Schools. We have also 53 churches under successful administration, while the total number of Catholic Missionaries and Teachers has within the last two years increased from 117 to 137.

MISSIONARY ASSOCIATIONS.

The Bureau of Catholic Indian Missions is in receipt of numerous communications similar to that herewith published, in each of which inquiries are made as to the form and character of organization. For the guidance of all interested and similarly uninformed, we publish the information imparted to the correspondent whose letter is given below :

REV. AND DEAR SIR: Although we are deeply interested in the cause of Catholic Indian Missionary Associations, yet it has not seemed best to us, for many reasons, to organize one according to your plan.

I have formed our Association here in the Seminary, on a plan different from that given by you. The members pay three cents a month, each, and say one Hail Mary for the Indians, the Missionaries and the contributors to the fund. They can also subscribe for their friends, who are dead, paying for them, and saying the Hail Mary for them.

The money is collected the first of every month. I think we will realize, with scarcely any effort, nearly one hundred dollars a year. Now I propose to send this money to you quarterly, as *your* charity is broader than that of any other Indian charity known to me.

What I want to know is, whether you will consider us a regular "Catholic Indian Missionary Association," and whether we will be entitled to all the privileges and masses offered up for such associations, and whether later, in case indulgences are obtained, we will share in them? The doubt arises from the fact that our association was not formed according to your plan. But we did what we thought best in the interest of the cause.

I trust you will be kind enough to give me the required information. I remain,

Yours, very sincerely in Christ,

* * * *

BUREAU CATHOLIC INDIAN MISSIONS,

Washington, D. C.

REV. AND DEAR SIR: Your very welcome favor of the 12th instant has been received.

In reply I would state that you will find, at the foot of page 14 of the "Manual," that you are at liberty to organize Catholic Indian Missionary Associations, either of ladies or gentlemen, and to frame for them such constitutions and regulations as may be best adapted to their circumstances, provided they have the same object and purpose as that of the National Association at Washington, and that you place yourself in direct communication with the Director-General of such Associations.

I am rejoiced to learn of the decision you have made. As our Association is national in character, and acts as auxiliary to the officially recognized Bureau of Catholic Indian Missions, it is undoubtedly the safest, in fact the only one, that unites the essential conditions of a sure and permanent success—i. e., regular organization and Episcopal approbation, with the Holy Father's blessing and the indulgences of the Church.

It is our intention to make early application for indulgences of a more comprehensive character, such as will reach every possible case of charity contemplated by our Association.

Recommending myself and our common cause to the prayers of Professors and Seminarians,

I remain, Rev. Sir,

Your obedient servant,

J. B. A. BROUILLET, V. G.,

Director C. I. M. A.

The attention of the Ladies of the Tabernacle Society of Washington having been recently called to the destitute condition of the Menominee Indians in respect to Church vestments, adornments, linen, &c., they proceeded to take such steps as secured for these children of the Church the necessary vestments, banners, stations of the cross, rosaries, prayer books, &c., required to properly supply their wants.

As most of our Indian churches have like needs, contributions of similar articles, whether new or second-hand, are solicited in their behalf. All such contributions can be sent for distribution to the Very Rev. J. B. A. Brouillet, Director C. I. M. A., 802 F street, Washington, D. C.

FINANCIAL STATEMENT.

The Treasurer C. I. M. A. reports, on the 1st June, that he has received since the 1st December, 1876, (the date of his last report,) the sum of \$4,195. In addition to which amount there has been collected by the Rt. Rev. Bishop of Alton, in the various churches of his diocese, some \$3,000, which sum, although not yet received by the Treasurer, he is informed will shortly be placed at his disposal.

He also invites attention to a comparison between the result of the first and second year's work of the Missionary Associations, which shows that during the first year \$6,025 was collected, while during the first six months of the second year over \$7,000 has, virtually, been realized.

This exhibit is evidence that the interest in the work of the Bureau of Catholic Indian Missions is steadily increasing, and should encourage the members of the Associations to continue their labors.

THE BUREAU OF CATHOLIC INDIAN MISSIONS.

This Bureau was organized in January, 1874, by the Most Rev. Archbishop of Baltimore, at the request of Bishops having Catholic Indians in their dioceses. These Bishops, residing at remote distances from the seat of Government, found it impossible to personally represent the increasing wrongs, grievances and sufferings of their Indians, nor would their limited means admit of their retaining individual representatives at Washington to seek relief from the proper authorities. In view of these facts, and in order to obtain more perfect harmony of action, they, after full consultation, deemed it advisable to secure the establishment at Washington of a single medium of communication with the Government, which, by its presence and familiarity with official routine, would be enabled to give more forcible expression to their demands than could be done through individual representatives, even if such a costly and divided system would have received recognition by the authorities. Entertaining such views, they made application to his Grace of Baltimore to take such action as would fulfil their wishes; and it was in compliance with the request thus made that the Bureau as now organized was formed.

CATHOLIC INDIAN MISSIONARY ASSOCIATION.

In October, 1875, a number of Catholic ladies of Washington, appreciating the importance of the work in which the Bureau of Catholic Indian Missions* was engaged, and the necessity of regularly organized help for the accomplishment of its object, formed, as an auxiliary to it, the "Catholic Indian Missionary Association." God blessing their work, the Association has extended its benevolent influences, until, at the present date, it has, under local episcopal sanction, branches in twelve dioceses, with great encouragement in others. This Association is composed of persons contributing annually the sum of one dollar for the benefit of the Catholic Indian Missions. For convenience of administration it is divided into bands or circles of fifteen, the members of each band paying to the leader the membership contributions, which are regularly remitted to the Treasurer of the parochial or district association, (or to the pastor of the parish, in case there is no such Treasurer,) who will send the same quarterly to Very Rev. J. B. A. BROUILLET, Treas. C. I. M. F., Washington, D. C., and will at the same time furnish the Treasurer of the Diocesan Association a report of the amount so sent.

The union of the several bands in any parish, town or city constitutes the parochial or district associations. The union of these forms the Diocesan Associations, and the union of the latter forms the National Catholic Indian Missionary Association, with its headquarters at Washington, D. C.

Where practicable the Association should be in charge of a zealous and energetic lady, who, acting as its President, will be able and willing to devote her services to organizing and forwarding the charity.

The National Association is under the general superintendence of a Lady Superior, who will be in communication with the heads of the various diocesan and district associations, and will issue all necessary instructions for their guidance and secure from them such suggestions as they may deem essential to the interests of the cause.

Private contributions sent to the Treasurer General will entitle the sender to all the privileges and indulgencies granted to the Association.

A plenary indulgence can be obtained annually on the 19th of March, St. Joseph's Festival, by all members and contributors, and a further indulgence of seven years may be gained daily by all female members of the Society who recite the special Prayer prepared by His Holiness Pius IX.

The Patron Saint of the National Association is St. Joseph, but each branch may have its special patron.

A mass is said on the first Monday of each month for the benefit of all members and contributors.

* See preceding page.

ANNALS
OF THE
Catholic Indian Missions
OF
AMERICA.



PUBLISHED BY THE
BUREAU OF CATHOLIC INDIAN MISSIONS.
WASHINGTON, D. C.

☞ *The Annals are furnished gratuitously to the Leader of each Band of the Catholic Indian Missionary Association, for circulation among its members. Additional copies will be supplied at a cost of ten cents each — or eight dollars per hundred. It is requested that early information be given as to the number of copies required of the next and succeeding issues.*

☞ *All remittances to the Treasurer of the Catholic Indian Mission Fund, should be by Draft on New York, or by Post Office Order, and should be addressed to LOCK BOX 60, WASHINGTON, D. C.*

MISSIONARY INSPECTION.

BUREAU OF CATHOLIC INDIAN MISSIONS,
WASHINGTON, D. C., *December, 1877.*

TO THE COMMISSIONER FOR CATHOLIC INDIAN MISSIONS:

Sir: Under the authority and at the request of the Board of Control of the Bureau of Catholic Indian Missions, I spent the months of September and October last in making an inspection of some of our northwestern missions, and the useful and encouraging information I have been thus able to gather more than compensates for the outlay of time and money.

THE BENEDICTINE FATHERS.

Proceeding first to the Benedictine Abbey of St. Meinrad, in Indiana, where Abbot Martin had recently returned from the Sioux Agency of Standing Rock, I found the Rt. Rev. Abbot well satisfied with the results already attained by his mission among the Sioux, and full of hope as to his further success. He had decided to take spiritual charge of all the Sioux Indians whom he could reach. His confreres of the monastery partook of his zeal, and many of them had already begun the study of the Sioux language, preparatory to undertaking missionary work. The Benedictine Fathers, with the two fold object of their order, the *Ora* and *Labora*, prayer and work, and their numerous and skillful brothers, are the proper persons to undertake to christianize and civilize such a numerous and important nation as the Sioux. These Fathers have civilized Europe, and they are the ones to civilize the Sioux, if any can. Their purpose is, while teaching the Indians religion daily and hourly, to form them to the habit and practice of work; to give them a love and taste for it, and make them good farmers, herders, and mechanics.

THE CHIPPEWA INDIANS.

I next proceeded to La Crosse and St. Paul, with a view of ascertaining the status of our missions among the Chippewa Indians. There I found that 12,000 Christian and 8,000 pagan Indians, speaking the Chippewa language, are scattered over the immense country covered by the States of Michigan, Wisconsin and Minnesota. There are only five priests to attend to that scattered multitude of ignorant Christians, all anxious for instruction and the sacraments, and these poor priests can give only a part of their time to this great field that is in need of constant care. There are only two schools provided for the religious and industrial training of the children of all these people. I could not but feel grieved

at the sight of such spiritual neglect of these remnants of the Indian race in the midst of the large and flourishing Catholic white population of those three States. God grant that better and more Christian feelings may prevail there in the near future!

WHITE EARTH RESERVATION.

While at St. Paul I directed my more immediate inquiries into the nature of the difficulties at the White Earth Reservation in Minnesota, from which one of our missionaries has lately been violently expelled under military escort.

White Earth is one of those agencies which, under the present "Peace Policy," has been placed in the wrong hands. At the time of the inauguration of the policy, in 1870, the Indians of this agency were either Catholics or pagans, not twenty of them being Protestants. Under the rules of this policy, the agency should, therefore, have been placed under Catholic control. It was, however, offered and entrusted to the charge of Bishop Whipple, of the Episcopal Church.

The late religious difficulties at that point, however, did not commence until the summer of 1874. Until then the relations of our priest with the agents were peaceable and harmonious. But at that time a new agent, Major Stowe, was appointed, who inaugurated at the agency a course of religious persecution, bribery, and proselytizing which the priest felt it his duty to oppose, for the protection of the faith of his people. The agent thus forgetting his official duties, allowed himself to be led astray by bigotry, and promoted the interests of the Episcopal to the detriment of the Catholic Indians. These acts of the agent the priest denounced as illegal, and warned his people against their intent and influences. But his opposition was always confined to the question of religion; he never opposed the action of the agent as such; never opposed the agency school as such; never opposed the action of the Episcopal clergymen as long as they confined their action to the legitimate care of their own Protestant flock. He opposed the Episcopal Church only when it interfered with the spiritual interests of his own flock. He condemned and opposed the constant practice of that church of bribing and purchasing Indian souls with money, goods, and other temporal favors. He condemned the school as an instrument used by the Episcopal Church to pervert the faith of the Catholic children. He condemned Agent Stowe for using his official position and large amounts of Indian annuity moneys, placed in his hands by the Government, to purchase souls for that church.

In March last the agent preferred charges against the priest, and applied for his removal. Almost simultaneously this Bureau filed charges against the agent, on behalf of the priest and Catholic Indians, and asked the Department to make a thorough examination of the difficulties, and to remove the agent if he were found guilty. After some delay such investigation was ordered.

Two Commissioners were appointed, one of whom, for the first time since the organization of our Bureau, was of our selection. The Commissioners were Hon. Mr. Lyon, of New York, one of the Board of Indian Commissioners, and Hon. H. M. Rice, ex-U. S. Senator, of St. Paul, Minn., both Protestants, and one of them (Senator Rice) a communicant and vestryman of Bishop Whipple's church. The Commissioners sat at White Earth, and for twelve full days took testimony in open session, all being invited to come and state publicly their complaints and grievances against either the agent or the priest, and to express their views and wishes concerning the various interests of the Reservation.

The sittings of the Commission commenced and were continued under serious apprehensions and much anxiety on all sides. The Indians opened the proceedings by a request for the removal of the agent. They said to the Commission, "We have consulted together, and have decided that Major Stowe must go. If the Government does not remove him, we ourselves will do it." Their Head Chief, a Protestant and a friend of Bishop Whipple and Agent Stowe, and whose son was ordained a deacon by Bishop Whipple during the sittings of the Commission, said that the agent must go; that personally he had no complaint against him, and had received many favors from him, but, as a Chief, he must consider the interests of all his people, and as the agent had been unjust to a large portion of them, and had neglected their welfare, he must go. Threats of violence had been uttered by the Indians on several occasions before, and only a few days previous to the sittings of the Commission the young men had decided to kill the cattle and burn the buildings of the agency, which was to be the signal for a general Indian outbreak, from which they were prevented by the interposition of a few friends, only upon the promise of sure and speedy redress.

The testimony taken by the Commissioners exonerated the priest from all the charges against him, and proved the agent guilty of bigotry, of unjust discrimination on religious grounds, and of illegal abuse of his office for proselytizing purposes. The investigation closed on the 18th of July, on which date the Commission made their report, setting forth some of the abuses at the agency, expressing regret at the general maladministration for many years past, and the squandering of several hundred thousand dollars of the Indian money, for which there is hardly anything to show on the Reservation, and recommending the immediate removal of Agent Stowe as totally unfit for his position.

It was expected on all sides that, upon such an express recommendation, and in view of the threats and discontent of the Indians, immediate action would be taken in the matter, in order to redress the grievances and satisfy the just demands of the Indians. Letter after letter, telegram after telegram, have ever since been poured upon the Indian Office, urging immediate compliance with the Commissioners' report, and warning it against the impending

danger by further delay ; yet, after more than five months of anxious waiting on the part of the public, Agent Stowe is still at the Agency, though the priest has been forcibly removed.

Our Indian officials did not hesitate to deprive the priest of his constitutional right of attending to the spiritual wants of his flock on the reservation upon the unsupported statements of Inspector Kemble. They did not even give him a chance to prove his innocence before a civil tribunal, to which the law says they should have committed him. They expelled him without regard to law or justice. Whilst they have thus punished the innocent, he who was exonerated from all blame, they, in defiance of an outraged and indignant people, with the impending danger of bloodshed and all the horrors of Indian warfare, retain in office the Agent, whose guilt was clearly and fully established by a commission of honorable, impartial, and Protestant gentlemen. And although it has been shown that Inspector Kemble's report, upon which the Priest was removed from the agency was false, he is still permitted to retain his office.

DEVIL'S LAKE.

My next visit was to Devil's Lake, one of our missions among the Sioux Nation.

The Nation of the Sioux Indians, or Dakotas, as they call themselves, is supposed to number some 40,000 souls. They formerly were one of the finest bodies of Indians on this continent. Nicollet, who visited the different tribes of North American Indians, says that they were superior to any wild men whom he had seen. They were friends of the whites. The officers of the Northwest Fur Company bear testimony to their uniform friendship. They say that it was the boast of the Sioux, in every Council for 35 years, that their hands had never been stained with the blood of the white man. They occupied the greater portion of the territory which extended from the Mississippi river to the Rocky Mountains and from the British possessions to the northern boundary of Kansas. They lived by the chase. The fish of their lakes and rivers, the herds of deer, elk and buffalo in forest and prairie, the wild rice and fruits, made their country an Indian paradise.

The religion of the Sioux admits of many gods. They believe both the visible and the invisible world peopled with mysterious or spiritual beings, who are continually exerting themselves over the human family either for weal or woe. These spiritual existences, as claimed by them, inhabit everything, and consequently almost everything is an object of worship. On the same occasion a Sioux dances in religious homage to the sun and moon and spreads out his hands in prayer to a painted stone. He has his god of the north and god of the south, his god of the woods and god of the prairie, his god of the air and god of the waters. He is in all things what St. Paul said of the Athenians—full of superstition, and is moved more frequently to offer sacrifices to the Bad than to the Great Spirit.

A few years' experience has taught us what the Church, in harmony with and aided by the Government, can accomplish among the Indians.

The Devil's Lake Agency, with a population of 1,100 souls, was assigned to us four years ago, and the first school was established there in the fall of 1874, in charge of four Sisters of Charity from the Convent of the Grey Nuns in Montreal. Six years ago these Indians were perfectly wild, generally unwilling or unable to work, and decidedly opposed to the school and the instruction of their children. The very night of the arrival of the Sisters and their chaplain they had a secret council, in which they protested against what they called a conspiracy to deprive them of their religion and liberty, and agreed to oppose it in every way. Hence for two years it was with the greatest repugnance that any of them would consent to entrust their children to the Sisters, even to enter their chapel, or to allow their dying children to be baptized. All this is changed; they are now anxious for instruction. They have requested me to procure them larger buildings, where their grown boys might be taught to work on the farm and in the shops. They themselves bring their children to school and leave them with the Sisters for the whole year, without troubling them any more. They come to church, take their children to baptism, and several of the parents themselves have been baptized. These Indians, who six years ago could not or would not do any work, are now nearly all farmers. Out of 265 families, 243 have farms or gardens, ranging from one to five, ten and twenty acres each, and work them; 175 families live in good, substantial log houses built by themselves. All the work on the farms, such as plowing, hoeing, fencing, &c., is done by the Indians themselves, and done with care and good taste. I have seen on these farms fences which I would not hesitate to favorably compare with the general run of fences built in any white settlement as to solidity and taste. Not only do they work, but they like it, and take pride in showing what they can do.

They have raised this year about 10,000 bushels of corn, 7,000 bushels of potatoes, 150 bushels of onions, 800 bushels of turnips, 3,000 pumpkins and squashes, 20 bushels carrots, 200 bushels beets, 500 heads of cabbages, 20 bushels of tomatoes, 1,000 bushels oats. They have cut 850 tons of hay; cut and hauled 33,400 rails, making 1,650 rods of new fence. They have broken 75 acres of new prairie land; hauled to the saw-mill 713 oak saw-logs, approximating 39,500 feet of lumber, which they have used in roofing and flooring their houses. They have cut 1,732 cords of wood, 650 cords of which were for the post trader and 500 for the military post. Their crop is valued at \$25,000, market price on the reservation, and the other work they have done at \$15,000 more, equal to \$40,000, being an excess of \$8,000 over the \$32,000 annuity they receive from the Government. At this rate of progress in five or six years hence they may be expected to be self-

supporting and independent. The great secret of their rapid improvement is found in the ability and devotedness to duty of the agent, Major McLaughlin, and in the system followed at this agency of paying the Indian out of the annuity fund for whatever work he may do.

STANDING ROCK AGENCY.

The Sioux at this agency, located on the Missouri river, which I next visited, number nearly 2,400. They are not so far advanced in agriculture as those at Devil's Lake, because they have not had the same opportunities offered them, having been kept unsettled, by change of agency and the war, until 1876. They show, however, a great desire to work; they want cattle and agricultural implements. They have raised during the past summer 8,000 bushels of corn, 2,500 bushels of potatoes, and 800 bushels of other vegetables.

They are anxious about the schooling of their children. The school building is crowded and they ask for larger ones, and I have no doubt that if the plan submitted by this Bureau to the Department of the Interior for schools and an Indian farm be adopted, the pupils will be counted by the hundreds every year.

These Indians show a greater readiness for religious instruction and practices than those at Devil's Lake, because they were for many years under the influence and religious instruction of Father De Smet, whilst the others for many years had been controlled by Indian secret societies known as the Medicine Dance Society, and were, in addition, under Protestant influences from adjoining agencies, and, save occasional visits from a priest, and Father Reville's temporary residence among them of some six months, were without the advantages of regular religious services until Father Bonin took up his residence on their reservation in 1874.

Two Benedictine Fathers and two Brothers are now at Standing Rock attending to the Mission and School. Others will go early in the spring to enlarge their school, and start the farm at the same time. Sisters will go to take charge of the female boarding school, for which a building has just been erected. The Devil's Lake Mission and its school for large boys will also next spring be taken charge of by the Benedictine Fathers and Brothers.

During my visit to these two agencies my attention was invited to the many advantages the Devil's Lake Reservation possessed over that at Standing Rock. The former embraces a large extent of rich agricultural and grazing land, with large bodies of excellent timber, is well watered, and thus furnishes ready facilities for the Indian making a living from the soil. At Standing Rock it is entirely different, for while agricultural lands of a fair quality may be found on the river bottoms sufficient for the wants of the Indians, there is a great scarcity of water that can be utilized, and whatever timber there is, is of an inferior quality, and

cannot supply their wants for more than four or five years. Heavy storms sweep along the river during the summer, and often destroy the crops, while the grasshoppers have, during nearly every season for years past, devastated the country and consumed what may have been left by the storms; so that it becomes necessary for the Indians of this reservation to turn their attention to herding and cattle-raising rather than to agricultural pursuits. I am satisfied that it must be from this source that they will derive their future subsistence, as their crops of grain and vegetables, as stated, are liable to destruction, but the grass and hay never fail.

I have the honor to be, Mr. Commissioner,
Your humble, obedient servant,

J. B. A. BROUILLET, V. G.,
Director C. I. M. A.

ABBOT MARTIN VISITS SITTING BULL.

Having previously secured, through the Bureau of Catholic Indian Missions at Washington, a Government permit to visit the camp of Sitting Bull, Abbot Martin left Standing Rock, where he was engaged in establishing a mission, in the beginning of May last, and travelled in the direction of Fort Peck, with a view of finding the indian chief, and persuading him to stop hostilities and surrender. His sole object in thus mediating was, if in his power, to bring the useless war, with its hardships and horrors, to a speedy close, and thereby to serve the cause of charity and religion. At the time Abbot Martin left Standing Rock it had not been suggested that the hostile Sioux would cross over to British soil; but on his arrival at Fort Peck he was informed that Sitting Bull was already on the other side of the border. The Abbot, however, resolved to pursue his mission, and having received from Agent Mitchell all the assistance he could give, he left that agency on the 18th of May, accompanied by eight Sioux braves and an interpreter. Bad weather and the inexperience of the Indian guides delayed them somewhat; but they finally reached Sitting Bull's camp on French creek, sixty miles north of the boundary line, on the 26th of the same month, after travelling for five or six days through a country that was literally covered with immense herds of buffalo.

When within a few miles of the camp, an Indian courier was sent ahead to apprise Sitting Bull of the Abbot's approach. Sitting Bull himself, at the head of one hundred mounted warriors, came out to meet him, singing songs of gladness and welcome. He was escorted to the camp and assigned to a comfortable tent,

all the men and women coming forth to give him welcome. Sitting Bull said to him: "You come from America, but you are a priest and welcome. The priest harms no man, and we will give him food and protection, and listen to his words." The day after his arrival the Abbot had a conference with Sitting Bull, on which occasion he explained to him the object of his mission. "He wished him to stop fighting, to accept the terms of peace offered him, and come back and settle on a reservation. The Government would protect him and his people, and give them an abundance of food and clothing, and the facilities of being christianized and educated into civilized ways. He was authorized to promise him that much, and he was confident all would be safe in their persons if they surrendered. He had not come, however, to advise him, for he was too smart to need advice; but he came to give him information which he supposed he did not possess." Sitting Bull, smiling, said that he was in a better country now than the one he had left, and that not only the country was better, but that the people and the Government also were better. He liked the English because they had not interfered with him, while the Americans had never allowed him or his people to have peace. "I hate the Americans," said he, "because they persecute us. They drive us from our lands and give them to white settlers; they shoot our squaws, and because we fight to defend them they send soldiers to kill us, or make us prisoners and put us on reservations; after which, they refuse to give us ammunition, take our guns, and fail to supply us with food. Indians have hunted all their lives, and they do not want to give up the chase. They live upon game; but they cannot get game if you take their guns away. We bought our guns, and we bought our powder and shot. We gave robes and the skins of elks for these things, and they belong to us as much as those of the whites belong to them. The English will let us keep our guns and ammunition, and we can live in peace here. If we go back we will be driven like dogs; the young men will be killed, and the old men and squaws starved to death." At another conference Sitting Bull sent a request to Fort Walsh for some of the British officers to come over and talk to the Abbot. Two officers came, and Sitting Bull, pointing to him, but addressing the officers, said: "This is our friend—a good man and a priest, who has come far to tell us what to do. We want you to tell him if the English are willing for us to stay on their soil." The British officers replied, that the English Government would be pleased if Sitting Bull would return to the American country; but if he desired to remain, no objection would be made so long as he was peaceful and obeyed the laws." Sitting Bull responded, that they had come there for peace, and would obey the laws. All they wanted was to hunt buffalo, and not be robbed of what they obtained in the chase, or not be driven from their village.

The country where they are is almost wholly destitute of timber,

and contains large belts of bad lands, but buffaloes are abundant, and Abbot Martin expresses his regret that the white man should be required to support the Indian in idleness at the agencies when they can take care of themselves so well in a country not fit for settlement by whites.

The Abbot states there have been several ridiculous stories afloat concerning the origin and education of Sitting Bull. It is not true that he can speak French or any other language except the Sioux. He cannot speak and does not understand a syllable of English or French, and has never received any education. He is proud that he knows nothing of the language and customs of the pale-face, and he avoids learning them. He obtained and maintained supremacy over his tribe simply by superior natural cunning and tact. He is essentially a demagogue, following the will of the majority instead of shaping their opinions. He was originally a medicine man, and the warriors rallied around him because they discovered in him the qualities of personal courage and shrewdness. He was never chosen chief, nor do the Sioux ever elect a chief. They simply follow the man they believe to possess superior wisdom until they lose faith in him, when they rally around some other person who happens to have the ascendancy in their good opinions. One secret of Sitting Bull's long-continued popularity is his extreme reserve and apparent humility. He is among the poorest of his tribe. He lost his tent in crossing the Missouri river, and when he arrived on British soil, he had no shelter for himself and family. He obtained a small tent, the shabbiest in the village, in which he, his wife and five children, and his unmarried sister, a mature maiden, fifty years of age, live. He is also very devout, according to the savage idea of devotion, and this quality wins him respect. He observes with strict fidelity all the ceremonies of his pagan religion, such as the sun dance and the new moon dance. He worships the sun, the moon and the earth, and believes that he hears the voice of God in the wind and the roar of waters. His personal habits are simple by choice as well as from necessity; he despises the costumes of civilization; a shirt, a pair of leggins, moccasins and a coarse blanket supply his wants. Buffalo meat is all the food he will eat. Whiskey he looks upon as the drink of evil spirits and will not taste it. He is as unostentatious in his manner as he is simple in his habits. He exacts no deferential treatment and lays no claim to being chief, though he is implicitly obeyed; he treats his wife and children with consideration, and does not believe that one man should have more than one wife, though some of his braves have two or more. In appearance Sitting Bull is not unlike the ordinary Indian, except he bears some external evidences of greater cunning than his associates. He is swarthy and fierce, and his hair hangs in long, separate tresses, the middle tress being much longer than the others, and always neatly plaited and ornamented with a single eagle's feather. He is fifty years of age, but his hair is still

as black as a crow, his eye is keen as the eagle's, and he is the most expert rifleman of all the Sioux. It is said of him that his aim is so sure that no man at whom his rifle has been pointed has escaped. It is believed by the young braves that the Great Spirit has ordained that Sitting Bull cannot shoot at a white man without killing him; he is also the best bowman of his tribe, and often uses the arrow in battle and in the chase.

Abbot Martin remained eight days in the Sioux 'camp, during which stay his tent was almost constantly crowded with visitors. The young men came, laughed and talked with him, told stories and sang. Their songs have no words, merely tuneful sounds, many of the airs rich with melody and music. Though their songs have no words, the sentiment and subject, whether gay or sad, are easily distinguishable by intonation, expression, and attitude. In this way they have war songs, feast songs, marriage, funeral, and devotional songs, which are as intelligible in their rendition as the verbal compositions of the civilized man. The squaws also came to see Abbot Martin, and made him welcome. The Sioux women he describes as contented and happy. Though they do the drudgery of camp life, they laugh and sing as gayly as women do in civilized life, and are devoted to the concerns of their husbands. Marriage is not binding on either men or women, among the Sioux, and when one gets tired, he or she quits. These informal divorces are frequent, but nevertheless a tolerable degree of domestic harmony seems to be maintained. The women are as proud of the deeds of their braves as are the braves themselves, and they decorate and crown with green twigs the warriors returned from victory.

THE ABBOT VISITS THE RED CLOUD AND SPOTTED TAIL AGENCIES.

In response to the urgent appeals made by the Indians of the Red Cloud and Spotted Tail Agencies for Catholic missionaries and schools, during their recent interview with the President of the United States, Abbot Martin has gone to visit these tribes of the Great Sioux Nation. He hopes to be able to permanently establish himself among them, or to leave such members of his order, the Benedictines and other priests, as will insure the successful conduct of the work. To enable the Rt. Rev. Abbot to more faithfully and efficiently discharge the important duties attending the ministration of affairs in such a comprehensive field, Rt. Rev. Bishop O'Connor, of Omaha, has appointed him his Vicar General for all that portion of Dakota Territory occupied by the Sioux.



THE CROSS IN THE FAR NORTH.

LETTER FROM BISHOP SEGHERS.

*Vivid Description of a long and arduous Missionary Tour in Alaska.
Curious Habits of the Indians. The Pioneers of the Cross in
their Ice-bound Home.*

NULATO, ALASKA TERRITORY,
(On the Banks of the Yukon,)

64° 40' N. Lat., July 31, 1877.

REVEREND AND DEAR FATHER:

Thanks be to God, we are at the end of our long, wearisome and hazardous voyage. It is now six weeks and a few days since we left Nanaimo, and we have been constantly on the move. To-day we are at a place where it is our intention to set to work.

The steamer St. Paul left St. Michael on Thursday morning, 19th instant, and the same evening we left for Nulato. It would take me too much time to explain all the reasons why we decided to start for this place. A few words will briefly explain our position. The Indians on the lower Yukon live in the neighborhood of the Russian Mission. The Indians on the coast are said by the whites to be spoiled by their intercourse with whalers and given to the use of intoxicating drink. Therefore our field of labor will be confined to the interior of Alaska, particularly that portion watered by the grand and noble Yukon. This river (which the Indians call *Iouhkou*) is called *Kevihpak* near its mouth—two distinct names for what were supposed to be two distinct rivers. I shall not attempt to end the controversy as to who was the first to discover the *Kevihpak* and the Yukon; certain it is that the English traders on the upper Yukon adopted the name given by their Indians, and the Russians on the lower Yukon adopted the name given by their own Indians, and the former must, it appears, prevail. What a magnificent river the Yukon is! Here at 600 miles from its mouth, it is no less than three miles wide; the Frazer at Westminster is an insignificant creek compared with the Yukon at Nulato, and the Columbia river at Fort Vancouver is thrown into the shade by the Yukon even at those places at which the latter has its waters divided into branches by intervening islands. The Yukon's length is estimated at 2,000 miles.

Having made up our minds to go to Nulato, and to push our way through the interior, the question arose, How shall we get there? The little stern-wheel steamer which every year sails up the Yukon had left a few days before our arrival at St. Michael. The traders that get their provisions at St. Michael every year

at the opening of the season had left for their respective trading posts on the 3d of July, via the Yukon river. There remained, therefore, but the only alternative either to wait, nobody knew how long, for some unexpected chance to sail up the Yukon, or to push our way through the Ulukuk portage, the only practicable portage in the summer season. We chose the latter.

On Thursday, July 19, at 8 p. m., we left St. Michael's Redoubt—which is merely three or four houses built together, and occupied by four whites and a few Creoles, rather a more respectable looking name than our word “half-breed”—in a row-boat, traveling all night and the following day on the Behring Sea along the coast, past the Indian village *Kegitowruk*, and that most rough-looking cape called *Tolstoi* point; saw a *Celuga*, or small white whale, and arrived at the mouth of the Unalakleet river, wearied and hungry, 8 p. m. on Friday, having accomplished a trip of 80 miles in 24 hours. We pitched our tent near the Unalakleet village, exclusively occupied by Indians, and the next day we hired a *cedarrahs* to proceed up the Unalakleet river as far as Uluhuk, from where we had to strike across the mountains.

The coast Indians use *cedarrahs* (skin-made canoes) covered entirely, as you know, with the exception of two or three holes to receive the occupants; the river Indians use birch canoes made of the bark of the birch tree, (*bouleau*,) which are so light that I can easily lift up the largest of them, and both use *cedarrahs*, which are large, open, skin-made boats, with mast and oars. Some of them are 40 feet long. It was in such a *cedarrahs* that we left the Unalakleet village on Saturday, July 21, at 3.30 p. m., and sailed up the Unalakleet river with a strong, fair breeze. At 4 we landed at a fishing place called *Anouhtak*, where we hired two Indians to carry our baggage across the *Perenoz*, or portage, pitched our tent on pebblestones at 8, and after a few hours' rest, made another start the following Saturday morning at 5 o'clock. At Ikpikluk we hired two more Indians, and arrived at Uluhuk, where we partook of a sumptuous repast, consisting of bacon, tea and biscuit, but unfortunately rendered rather unpalatable through the enormous number of mosquitoes.

Father X. is right; the mosquitoes in Alaska are innumerable; their number is not legion, but millions and hundreds of thousands of millions. What a plague they are! One is involuntarily reminded of the third plague of Egypt, the celebrated *sciniphes*. They unceremoniously drop into your cup of tea; they are uncouth enough to fall into your spoon before you take it to your lips. You open your mouth, either to speak or breathe, and half a dozen of mosquitoes sail into your throat and give you a fit of coughing. We wrapped ourselves in our blankets, and having covered every inch of our bodies, we victoriously bade defiance to the bloodthirsty insect, and enjoyed a sound sleep until 3 o'clock the following morning. At 5 we were ready, and off we went, Father Mandart and our four Indians, each carrying a load pro-

portioned to his strength, and marching through the *tundra* like soldiers ready to die or to conquer.

Tundra is the name given to the marshy, low land of Alaska. It is overgrown with very soft and moist moss—so soft that, at every step one sinks down above his ankles, and not seldom to his very knees. So you can imagine what a fatiguing march it was on a rising ground, and what amount of perspiration it drew out of every pore.

A word about our costume. Above our coat we donned the *kamleeka*, which is a waterproof overcoat with sleeves, and a hood for the protection of the head, made of the entrails of seals; it is nearly transparent and very light, and as it has no other opening except a small hole to pass the head through, it reminds me of a chasuble. We wore gloves made of deer-skin and boots without either heels or soles, also made of skin; finally a piece of mosquito netting to protect our faces gave us a most picturesque appearance. The hoods which the Indians have on their *kamleekas* and *parkies* (overcoats made of reindeer-skin) and the manner in which they cut their hair, viz., in perfect imitation of the monastic tonsure, would make one imagine that he is amidst a monastery of Benedictines; but this practice of wearing the tonsure is peculiar to the coast Indians.

At 10.30 a. m., having walked five hours and a half with very short halts, we thought it was time to partake of a frugal meal, and we sat down to eat some salmon, after which, for desert, we ate whortleberries picked on the *tundra*. We made another start when dinner was over, and halted at 1.30 p. m., when all of a sudden my strength gave way. I was seized with a violent diarrhœa and severe vomiting—a remnant, I am sure, of my protracted sea-sickness. I sank down helpless, and, of course, we pitched our tent and stayed over night on the slope of a mountain. I slept that night, and the following day, notwithstanding Father Mandart's uneasiness, we left at 9 o'clock in the morning, having myself not taken anything but a cup of tea and a small piece of biscuit. We ascended the mountain, and subsequently reached the tops of three or four mountains in succession, and walked until 3 p. m. before we struck water and wood for fuel, having in the meantime killed two ground-squirrels (the Indians' dinner) and two partridges, a sumptuous repast for ourselves. As we had not many provisions, our favorite prayer was, "give us this day our daily bread," and I assure you it has been often heard. Our dinner over, we waded across the Uluhuk river. It is impossible for me to tell you how many creeks we passed, how many times we crossed the same creek, and how many times we walked in creeks between and alongside of their banks. We slept that night in a very pretty little grove near a small stream of pure, ice-cold water, but unfortunately a great amount of rain fell that night and made bush travelling uncomfortable. On Wednesday, 25th, we left at 7 o'clock a. m., made our way with great difficulty through thick

bushes, deep ravines and tortuous defiles between high mountains; killed two grouse, and stopped for dinner at 2 p. m., after a walk of seven hours. Our repast being over, we ascended the second range of mountains, and at 3.30, having said the first vespers of St. Ann, we descried in the distance the placid waters of the noble Yukon, which looked more like a lake than a river. We observed on several places the tracks of bears, which are very numerous on the Uluhuk mountains; but we did not see any. We saw a wolf, however, lying near the river; but, having seen us, he disappeared into the bush. That evening at 8 o'clock we camped in a low, marshy place between two high mountains. On Thursday, 26th of July, we left at 8 a. m., with a steady rain, fought our way through the thick brush, sank deeper into the ground than before, the rain having considerably moistened it; having killed three grouse, went across a high hill where the Indian that carried the frying-pan broke it in his struggle with the branches of the alder, spruce and birch, and, dropping the pan, brought us only the handle. We dined that day at about 11 a. m., and at 2 p. m. struck the Yukon river about 6 miles below Lofka. So we had to walk alongside of the Yukon, now on the steep banks of the thick brush, then below on the muddy beach, scrambling occasionally across felled trees, and arrived at an abandoned log-house, called Lofka, about 5 p. m., where we made ourselves at home and dried our clothing. One of our Indians went back into the brush and arrived soon with two hawks he had killed. One was eaten by our Indians and the other by us; and we found the meat so tender and palatable that we do not understand why people are not in the habit of eating hawks. Now came the question: How shall we ascend the Yukon to Nulato? But feeling more anxious after our walk of 80 miles across the Perenez to sleep than to solve questions, we put every troublesome thought out of our mind and slept soundly until 7 a. m.

On Friday morning, 27th of July, our Indians discovered *ukali* (dried fish) stored away by an Indian called Tom, whom we met afterwards and paid, and having placed our *ukali* on the fire, we ate it for breakfast. While we were eating, one of our Indians, who had just left the house, rushed back, shouting "one canoe." We took it easy, continued our breakfast, whilst the other Indian ran outside, and presently all returned with the shout: "two canoes in sight." Undisturbed we proceeded to satisfy our appetite with our *ukali* when the Indians, having returned to the bank of the river to be on the lookout, suddenly came back with the welcome news: "one *cedarrah*;" then we could stand it no longer, but rushed out, and beheld, at about four (miles distant, a large *cedarrah* proceeding under sail up the river, and nearing the place where we were camped. It was one of the three traders who had left St. Michael on the 3d of July, and was on his way to Nulato. Another of the traders had left Lofka four days before, and the third one was some ten days beyond the second. We applied

for passage, were cordially received on board the *cedarrah* with our baggage, and left for Nulato that same morning at 9.30 a. m., a distance from Lofka of some 120 miles. During that trip, which lasted four days, our meals consisted of flour, in the shape of flapjacks, and *ukali*. Having camped at 3 p. m., and arrived at *Alexibar rabara* (house of an Indian called Alexis by the Russians) at 7 and at Carlo di Nasca at 11.30 a. m., both places being Indian villages, apparently only fishing stations, occupied by most filthy-looking Indians.

From Russian accounts, it appears that a Finn, called "Carlo di Nasca," sailed up the river against the advice of the Indians, who predicted that he would be caught in the ice, which he actually was at that place, where he put up a log-house, and which has since kept his name. We camped at 6 p. m. The next morning, Sunday, 29th, we left our camping place at 6 a. m., and enjoyed that day the pleasure of a drenching rain. However, in the midst of all that misery, I could not help remarking that I preferred it by far to sea sickness. At 5.30 we camped again, having passed a small Indian village called *Caltag*.

The Yukon flows between two banks of very different nature and aspect; but its waters are so divided by numerous islands that one very seldom enjoys the view of both banks at a time. On the left, going up, we had lofty mountains, high bluffs, perpendicular rocks, or generally a steep muddy bank, constantly worn away by the current, and falling into the water, in large bulky pieces, with a great splash. On the right we saw nothing but a low, heavily-timbered country, as far as the eye could reach. On Monday, our fourth and last day on the river, we made an early start at 2.45 a. m., passed such places as *Bolgoi* and *Takaskiletmika*, took our last meal at 10 a. m., and arrived at Nulato at 6 p. m., entirely wearied out by hunger and fatigue, Father Mandard apparently more so than myself. Nulato has an ancient Russian fort, built of three houses with palisades, which give it a square form, and now occupied by a Russian who trades for the Alaska Commercial Company. There are also two other whites, trading with Indians; and I am informed that there are two large Indian villages near this redoubt, one of which we descry from here; the location of the other, I do not know. It is here the Kuyoukoug Indians, who live some 40 miles up the Kuyoukoug river, murdered Lieut. Barnard, an officer of the British navy, who was in search of Sir John Franklin; besides two Russians and several women and children: a few crosses back of the redoubt indicate to the traveller their mournful fate and resting place. Here, then, is our centre of action. From here we intend to extend our sphere; and if we succeed, here will probably be the mission of the first resident Catholic missionary of Alaska.

The Nulato Indians appear somewhat more cleanly and intelligent than the Indians we have hitherto seen on the Yukon river.

The Kuyoukoug Indians are said to be a fierce, savage, indomitable race, always breathing menace of death to the white man. This, of course, will not deter us from going among them, as "the last are often found to be the first." What astonishes me is the amount of hardship, suffering, and misery traders have to endure in this country for the sake of temporal gain. *Nonne potero quod isti?* and that, not for earthly and perishable goods, but for goods heavenly and eternal! Assist us, then, with your prayers that our strength may be adequate to the task, and that a large harvest of souls may be the fruit of our difficult sowing. The winter is said to set in generally in the month of October, and lasts until Easter. We look forward for the cold weather without either fear or misgiving. *Deus providebit.* We are now in the Russian redoubt, and will probably be on the move in a few days, that is, as soon as I have secured an interpreter and learned some of the language. Accept this letter as a token of affection, and as a proof that my heart is in the midst of you. I am afraid that my anticipations regarding the expensiveness of our Alaska trip will prove but too true. The price of provisions and the expenses of travelling in the interior are enormous.

If I was sure of success among the Nulato Indians, and if there was a priest ready who could be intrusted with this mission, and remain a year alone, I would say send him per steamer *St. Paul* next spring; but, under the circumstances, I cannot yet assume such a grave responsibility. However, if a priest should arrive here next year, and I should not think it advisable to leave him, nothing would be lost; I would merely take him back again to Victoria with me.

The Russian who is in charge of this fort for the Alaska Commercial Company will leave to-morrow, August 2d, for Anvik, where a *cedarraah*, with a Norwegian who keeps the Anvik station, will proceed to St. Michael's redoubt; and this I suppose to be the last chance I have to send you a letter from Alaska Territory. I have some doubt, however, whether it will reach you this year. I hope and pray it may.

F. Mandart bids me tell you that it is all right with him; he studies the Russian and Indian languages with indomitable perseverance.

Farewell; pray for me, and never cease beseeching the prayers of others in my behalf.

Your friend in J. C.,

† CHARLES JOSEPH,

Bishop of Vancouver Island.



CŒUR D'ALENE MISSION.

The following interesting sketch of the Mission of the Jesuit Fathers among the Cœur d'Alene Indians is from the pen of our worthy young friend, Thomas Sherman:

The French traders who first were bold enough to traverse the far Northwest, exchanging beads and trinkets for skins of the beaver, bear and martin, found on the western slope of the Rocky Mountains a tribe of bold and skillful hunters, too independent to care for the wares of the white man and too cunning to be his constant dupe. This tribe the Frenchmen called the Cœur d'Alenes, or Sharp Hearts, in allusion, doubtless, to their lack of confidence in the utter integrity of the whites, and to their ability to make a bargain having some approach to fairness. The missionaries, however, seem to have found the Cœur d'Alenes more tractable than the traders had done, for these Indians listened to the exhortations of Father De Smet and others, embraced Christianity, and have ever remained truly faithful to its teaching. About the year 1843 there was established among them a Jesuit Mission, which has since been the Mecca of the tribe. Having recently had the pleasure of spending a day at this interesting spot, I desire to give you some account of my visit, hoping thereby to share the interest I cannot help feeling with you in these remote fellow-Catholics and in the missionaries so disinterestedly occupied in laboring among them.

For days we had been working our way slowly across Northern Idaho, up the valley of the St. Regis Borgia river, over the Cœur d'Alene mountains, and down the gorge of the beautiful, dashing stream which bears the same name. We were travelling by the old Mullen road, once a great highway of trade between Oregon and Montana, now fallen into almost disuse, and amounting to little more than a pack trail. Our determination to take wagons through, cost what it might in time and labor, made our progress necessarily slow. Tired by our tardy marches, anxious, too, to spend a day in making the acquaintance of the Fathers, when we had arrived within twenty-five miles of the Mission, I determined to press on ahead of our party. Next morning, accordingly, with a trusty trooper at my heels, I started briskly forward. The trail lead through the forest—tall cedars, pines and hemlocks rising in giant majesty all about us. The sombre shadows of their dark foliage, deepened by the clouds that rolled above, rendered our pathway gloomy as a labyrinth, as it wound in and out to avoid the fallen timber with which the ground was thickly strewn. Now and again we emerged from the leafy archway to pass a little prairie covered with wild timothy, or to find the crystal river whose course we were following, and then plunged once more among the pines. The undergrowth was in some spots luxuriant—tall, graceful, reaching to the height of my head as I sat in my

saddle—dark, velvety mosses clothing the trunks of the fallen trees. Shortly after noon we emerged upon an open, cultivated plain of considerable extent, in the center of which, on an isolated hill, stood the Mission. A strange feeling of awe and reverence crept upon me as I gazed upon that large frame edifice, with its large square columns and its towering cross. So accustomed are we to see churches many times a day, that we scarcely touch our hats in passing, or give one thought to God who dwells within; but when, after journeying for days in some desolate region, far away from the haunts of men, after toiling through forests and over mountains, the traveller sees the distant cross rising above a scene of peace and prosperity, his heart cannot but swell within him, roused by an enthusiasm such as he imagines the Crusaders felt when first from the far-off hills they caught a glimpse of the battlements of Jerusalem.

In front of the church, on the sloping sides of the hill, are built the plain log cabins of the Indians, grouped as if for protection, almost under the shadow of the Mission. At the foot of the hill lies the garden, and beyond are extensive fields of grain and hay, shining bright in the mellow radiance of the sun, that just now peeps through the shining clouds, to add to the impressiveness of a deeply touching scene. Riding at once to the priest's house, which stands just behind the church, I made myself known to Father Diommedi, a dark-haired, bright-eyed Italian priest, who made me heartily welcome to his hermit's cell, and kindly devoted the afternoon to my entertainment. In passing through the village I had noticed that it seemed almost deserted, and I was curious to know why there were so few Indians to be seen.

"There are no Indians here now," said Father Diommedi, "except a few old men and women. The rest have gone to their farms in Camas prairie, 60 miles to the south. When our Fathers came among these Indians they lived by hunting and fishing; now all have learned to plow and sow and reap—all have turned farmers. So they remain no longer here among the mountains, but have their ranches and their herds on the fertile plains about the head of Hangman's creek." "But they return and spend the winter at the Missions?" I asked. "Hitherto they have done so, but now we must go to them. Their interests are there, and we of course follow. Already they have built a church and a house for us, and provided the means for maintaining a Sister's school. Two of our Fathers are with them now, and I wait only to gather this harvest and to arrange matters before joining them." "Is this Mission then to be abandoned?" "Yes; it has served its purpose in weaning this tribe from a wandering life, and we are well content to follow them to a more fertile and a more accessible region."

Full of curiosity, I continued to ply the good Father with questions, and thus learned not a little of his experience. Imagine a young Italian sent out to this remote spot, obliged at once to

master the strange and uncouth Indian language, and the to him still strange arts of a farmer, ploughing and sowing, tending to sheep and cattle, raising pigs and poultry. Think of his embarrassment amid the vicissitudes of a mountain winter when the flood swept the valley, carrying away houses and fences, drowning his calves and sheep. Add to this the long rides among the lonely mountains and the constantly pressing and ever varied ministerial duties, and you will understand that the account of his first year's experience as a missionary gave Father Diommedi much to talk of and me much to admire.

We strolled about among the huts of the village, and examined the barns and outhouses, granary, smoke-house, and saw-mill, Father Diommedi chatting all the while with charming vivacity, and displaying with evident pride the fine hams and the sides of bacon he had cured, the cheeses he had pressed, and the crop of oats he had with his own hand planted and reaped. Our stroll ended at the church steps; the sun had just set behind the mountains opposite, and the evening bell, ringing loud and clear in the still atmosphere, summoned us to prayer. The few Indians who remained about the village gathered into the church and recited their evening's devotion aloud in a voice low and monotonous, but full of that earnestness which characterizes all their actions. There was something sad in their guttural voices, and the intense stillness that reigned when they had finished made me miss the sweet tones of the solemn notes of the organ. Father Diommedi readily appreciated this feeling, and told me the Indians felt deeply the want of music. "They have a correct ear," said he, "and if I only had some musical instrument it would be not only a source of great pleasure, but a devotional aid, also."

Knowing that the missionaries depended mainly upon their farm products for support, I was interested on learning how, from so inaccessible a locality, they managed to convey anything to market. It seems that once in every year a huge wagon, the very size of which was awe-inspiring to unaccustomed eyes, is rolled from its shed. In it are stored fabulous quantities of bacon, butter, cheese, and other produce, and then the lumbering vehicle is slowly moved to the base of the hill. For days past the flatboat rests upon the placid waters undergoing repairs; it now receives its heavy burden, and the ark is floated down the broad, deep stream. Thirty miles below the Mission the river empties into a lake—a lovely sheet of water stretching its arms far into the recesses of the mountains. Up to the southernmost point of this lake moved our boat, impelled by the arms of six lusty braves. Having reached the landing-place, the wagon has to be unloaded, for it is all that seven or eight yoke of oxen can do to haul it over an Idaho highway. Its contents are, therefore, entrusted to some Indians, who have kindly volunteered to pack the precious loads across the hills. The mountains safely passed, and the wagon once more loaded, one hundred and fifty miles of pass-

able road brings us to Walla Walla, a flourishing territorial town, where we will leave Father Diommedi to sell his cheese and bacon, and lay in his supply of sugar, coffee and clothing for the long dreary winter.

As an appropriate conclusion to the above vivid sketch of mission life we add the following as an evidence of the worth and necessities of the same Cœur d'Alene Indians. Chief Seltis' answer to Inspector Watkins is replete with sound sense and a due appreciation of Indian as well as white character, as the latter affects his people:

"DESMET, W. T., *Dec. 4, 1877.*

"REVEREND AND VERY DEAR SIR:

"I send you with this copy of a letter, written by Colonel Watkins, Indian inspector, to Seltis, Chief of our Cœur d'Alenes, a copy of Seltis' reply to the same, and our estimate of what will be necessary to start and maintain our schools and otherwise supply the wants of the Indians."

LETTER OF INSPECTOR WATKINS.

"LEWISTON, I. T., *Aug. 25, 1877.*

"The undersigned take pleasure in acknowledging the loyalty of the Cœur d'Alene Indians, and particularly Seltis, their Head Chief, through all the excitement attending the outbreak of the non-treaty Nez Percés. When the settlers from Pine creek left their homes for fear of Indian hostilities, Seltis assured them of the friendship of the Cœur d'Alenes, and even sent some of his people to guard their property till their return. His influence is great among northern Indians, and it has been used to maintain peaceful relations between the whites and the Indians.

"(Signed)

E. C. WATKINS,

"U. S. Indian Insp.

"(Signed)

M. C. WILKINSON,

"Aide-de-Camp to Brig. Gen. O. O. Howard."

Signed also by forty citizens of Pine Creek and neighborhood.

Sometime previously, the same Indians had received the following letter, signed by one hundred settlers of Pine Creek:

"PINE CREEK, NEZ PERCÉS CO., I. T., *June 19, 1877.*

"To the Priests, Chiefs, and the Cœur d'Alene Indians :

"GENTLEMEN: We, the undersigned, citizens of Pine Creek and surrounding country, feel truly thankful to you all for your kindness towards us during the present excitement, and for the trouble and pains you have taken in assuring us there was no danger. We did not leave Pine Creek for fear of you, but for fear of other Indians. And, in return for your kindness, we, the undersigned

citizens, are willing to assist you in petitioning Government to grant you a good title to your land, that you may lead a quiet and peaceable life; and we are willing to do anything in our power to promote the peace and happiness of you Cœur d'Alenes.

“(Signed)

N. M. MORAY,

“TH. A. MORAY,

“H. E. YOUNG,

“And by one hundred others, comprising all the settlers.”

Seltis' reply to Col. Watkins is as follows :

“DEAR SIR : I have received your letter, dated Lewiston, Aug. 25, 1877. I am thankful for your kindness, and am emboldened to have recourse to you.

“At the meeting between us, Aug. 16, much was said about our becoming citizens, should I think my people were ripe for it. I would do my best to push them in that direction, but I am satisfied that *now* it would be their utter ruin. Were all the whites what they ought to be—were there among them no unprincipled people, may be it would do; but you know better than myself that such is not the case. After a long struggle we Chiefs succeeded but a few years ago in eliminating immorality, gambling, drinking, &c. Should the young men be out of our control now they would be tempted by the whites, and would soon return to their bad practices; they would become bad people, and give plenty of trouble. The time has not yet come; we don't read; we don't know English; we do not understand the laws and ways of the whites; the time has not yet come. What we now want is :

“1st. The *title* to the little fraction of land that is left us of all that we once owned and used for hunting, grazing, and root-digging. We gave it up with a good heart, but we want to be certain of what remains, that the industry of our people be encouraged. You may think it is a great deal of land, but those who have travelled over it know that it is mostly rocks and swamps, and that but a very small proportion of it is fit for farming and grazing.

“2d. We want schools; we have an understanding with the Sisters of Charity for carrying them on. We are doing our best to prepare for their coming, but we fear we are unable to do all that is necessary. We want nothing for ourselves individually—food, clothing, &c., we do not ask for; these we will try and provide for ourselves, but we do want money to help start and maintain our schools.

“3d. We want authority to buy ammunition for our hunting. The President has forbidden the whites to sell ammunition to the Indians. We appreciate his motives, but in that way he is punishing his friends worse than the unruly; the latter being lazy people have plenty of time; they go over the line and get all they want from the English. We cannot do the same; we have our farms and stock to attend, and still our industry is not advanced enough

to dispense altogether with hunting. Why could not I. Seltis be authorized to buy the little ammunition we want and distribute it to my people?

(Signed)

“ANDREW SELTIS.”

Well might these settlers of Pine Creek and others feel thankful to Seltis, for to one who knows the ways of the Indian it is evident that he and his people saved this country from devastation. At the time of Chief Joseph's outbreak there was a large camp of wild Indians some nine miles from Seltis; in the camp were many friends of Joseph, whom they joined a little later. One of these Indians murdered an inoffensive old man, Mr. Richie. This was done to once more try the Cœur d'Alenes, who had already given evidence of their friendship for the whites. These Indians thought that as this murder was committed on what all Indians considered Cœur d'Alene land, it would in Indian policy be an act of hostility on their part against the whites. Had the Cœur d'Alenes have looked upon it indifferently it would have been taken as a sign that they were at heart with the rebels; but as soon as Seltis learned of the murder he sent orders to the few of his people who were in the camp (on business) to separate themselves immediately from the wild Indians, and to rejoin him. He was obeyed. The wild Indians well understood the meaning of this, and they dispersed, running away in every direction. Next day the place was deserted. Had the Cœur d'Alenes only appeared to have sanctioned the murder the entire country, in a defenceless condition, would have been at the mercy of at least five hundred lawless Indians.

These are some of the obligations under which the whites find themselves to the Cœur d'Alenes. May we not, therefore, hope that through the charitable endeavors of the Bureau of Catholic Indian Missions we may be able to secure for them favorable action on their just requests? They have yielded much, and have never yet obtained a cent from the Government. Surely Congress would be well justified in bestowing some thousands of dollars for the erection of their mills and conducting their schools.

Very respectfully,

P. TOSI, S. J.

A LETTER FROM INDIAN SCHOOL CHILDREN.

VERY REVEREND FATHER:

When you came to see us you asked us to write to you on New Year's in English. We are happy to do so, and wish we could do it better; yet we are able to say that we do not forget you, Very Reverend Father, and we try daily to put your counsels in practice by trying very hard to learn English, which does not appear quite so difficult to us now. Many of us went to confession last week. We feel very happy since, for we know that we are nearer to God. We desire to receive holy communion, and we

try to be good and love God. We pray for you, very Reverend Father, and we will ask the little infant Jesus to give you many New Year's gifts, for you love your little Dakotas and we love you, and wish you a happy, happy New Year.

And believe us to be, with profound respect, Very Reverend Father, your grateful Indian children.

THE PUPILS OF THE MISSION OF OUR LADY OF SEVEN DOLORS:

Per CHARLES CANHDESKATAWA.

FORT TOTTEN, DAKOTA TERRITORY, Dec. 23, 1877.

TO THE BUREAU OF CATHOLIC INDIAN MISSIONS:

Allow me, as an humble missionary and laborer in the field of Indian missionary work, in the name of three hundred thousand American Indians, in the name of our Missionaries, Priests, and Sisters of Charity scattered throughout the broad extent of our Indian territory, to extend our common thanks, sincere gratitude, and prayers to the several thousand members of the Catholic Indian Missionary Association who have so generously and materially aided our missions during the past year.

Permit me also to offer special and heartfelt thanks to those angels of charity, the noble and heroic ladies, lay and religious, who have supervised this holy work, encouraged its extension, and received the alms so generously bestowed.

As a source of present consolation and future encouragement to all such benefactors may we not signalize and promise the angelic prayers and songs of thanks of the many thousands of souls now enjoying eternal bliss through the timely grace of infant baptism, as well as the devout prayers that ascend heavenwards from the grateful hearts of one hundred and thirty missionaries and more than a hundred thousand Catholic Indians.

Entertaining the deep and happy conviction that our merciful Lord will not fail to bestow his hundredfold blessing upon this holy work and these His charitable people,

I remain, in the Immaculate Heart of Mary and in the love of Jesus,

Most respectfully yours,

J. F. MALO,
Indian Missionary.



STATEMENT
OF
RECEIPTS AND EXPENDITURES
OF THE
BUREAU OF CATHOLIC INDIAN MISSIONS,
FROM DECEMBER 1, 1876, TO NOVEMBER 30, 1877.

RECEIPTS.

To Balance on hand, Dec. 1, 1876	\$612 60
“ Charitable Contributions, as follows:	
From Indian Missionary Associations, \$9,546 39	
“ Individuals.....	965 95
To the Alaska Fund... ..	181 00
To the Fund for Indian Children’s Schools at White Earth.....	168 85
	<hr/>
	10,862 19
“ Cash advanced by the Treasurer.....	160 17
“ Proceeds of a draft returned	50 00
“ Government Allotments for Schools, as follows:	
To School at Umatilla Agency, Oregon....	2,100
“ Grand Ronde “ “	4,000
“ Tulalip Agency, Wash’n Ter.	3,000
“ Colville “ “ “	2,000
“ Flathead Agency, Montana..	2,100
“ Standing Rock Agency, Da.	3,000
“ Devil’s Lake “ “	4,000
	<hr/>
	20,200 00
Total.....	<hr/>
	\$31,884 96

EXPENDITURES.

By Expenses of the Bureau—rent, salaries, and stationery.....	\$2,499 27
“ Printing and Distribution of “Annals”.....	616 25
“ Expenses on account of Missions at large.....	558 45

“ Special Donations to Missions, as follows:

Colville Mission, Washington Ter...	\$250 00
Standing Rock Mission, Dakota.....	662 50
V. Rev. D. Isidore Robot, Prefect Apostolic, Indian Territory.....	79 25
Osage Mission.....	200 00
Kershena Mission, Wis.....	190 00
Devil's Lake Mission, Dakota.....	30 00
Klamath Mission, Oregon.....	100 00
Mission at Baraga, Mich.....	100 00
White Earth Mission, Minn.....	102 00
Alaska Missions.....	926 00
	<hr/>
	2,639 75

By Expenses of Government Schools, as follows:

School at Umatilla Agency, Oregon,	\$2,100
“ Grand Ronde “ “ ...	4,000
“ Tulalip “ W. Ter..	3,000
“ Colville “ “	2,000
“ Flathead Agency, Montana,	2,100
“ Standing Rock “ Dakota...	3,000
“ Devil's Lake “ “ ...	4,000
	<hr/>
	20,200 00

Total.....\$26,513 72

Total Receipts..... \$31,884 96

Total Expenditures..... 26,513 72

Balance on hand, Nov. 30, 1877..... \$5,371 24

WASHINGTON, D. C.,

Jan. 21, 1878.

I certify that the Board of Control of the Catholic Indian Mission Fund has examined the Detailed Statement of Receipts and Expenditures of the Bureau of Catholic Indian Missions for 1877, submitted by the Treasurer, and approved the same.

For the Board:

P. F. HEALY, *S. J.*, *President.*

Countersigned:

THOS. E. WAGGAMAN, *Secretary.*

List of Contributors to the Catholic Indian Mission Fund, from December 1, 1876, to November 30, 1877.

1876		
Dec.	2, Sisters, Oakland, California,	\$29 00
"	2, Convent Holy Names Jesus and Mary, San Fran., Cal.,	31 00
"	3, Convent Notre Dame, Cincinnati, Ohio,	50 00
"	4, Sisters, " " "	20 00
"	4, Hon. René de Semallé, France, (100 francs)	20 00
"	6, C. I. M. A., Allegheny, Pa.,	2 25
"	9, " St. Mary's Church, Buffalo, N. Y.	63 00
"	9, " St. Philomena's Church, Pittsburg, Pa.	31 95
"	15, " St. Joseph's Provincial Seminary, Troy, N. Y.	25 00
"	26, " Philadelphia, Pa.	115 45
"	30, Miss Emily Harper, Baltimore, Md.	125 00
1877		
Jan.	5, C. I. M. A., Allegheny, Pa.	12 05
"	8, " Washington, D. C.	71 00
"	18, " Philadelphia, Pa.	103 55
"	22, " Cincinnati, O., (through Mrs. Peter,)	16 00
"	25, Rev. H. L. Wright, Media, Pa.	5 00
"	27, C. Pilout, Richmond, Va.	2 50
"	3, C. I. M. A., Allegheny, Pa.	1 48
"	8, Norbert Brouillet, New York City,	1 00
Feb.	9, Michael Cody, Philadelphia, Pa.	100 00
"	10, C. I. M. A., Loyola College, Baltimore, Md.	20 00
"	14, " Philadelphia, Pa.	155 87
"	20, Collected by Rev. James O'Reilly, Leavenworth, Kan.	20 00
"	21, Rev. D. E. Lyman, Govanstown, Md.	10 00
"	24, Rt. Rev. Bishop McQuaid, Rochester, N. Y.	5 00
"	24, Martin Cronin, Washington, D. C.	5 00
"	24, Collected by Miss Anna E. Smith, Washington, D. C.	9 00
"	26, "Friend in N. M." (through Catholic Review, of N. Y.)	5 00
"	26, Hon. René de Semallé, France, (25 francs,)	5 00
"	26, C. I. M. A., St. Philomena's Church, Pittsburg, Pa.	28 00
Mar.	3, " Allegheny, Pa.	11 76
"	6, Michael Cody, Philadelphia, Pa., (<i>Alaska Fund</i>),	100 00
"	6, Rt. Rev. Bishop Pinsonneault, Montreal, Can., (<i>Alaska F.</i>)	1 00
"	7, A. La Rocque, Montreal, Can., (<i>Alaska Fund</i>),	25 00
"	8, Tabernacle Society, Washington, D. C., Vestments, &c.	116 00
"	8, Mrs. John Loughran, New York, N. Y.	1 00
"	8, St. Peter's Ch., Washington, D. C., Stations of the Cross,	60 00
"	12, C. I. M. A., St. Joseph's Church, Boston, Mass.	52 25
"	12, C. I. M. A., Washington, D. C.	51 00
"	12, Mrs. Ellen E. Sherman, St. Louis, Mo.	50 00
"	21, Angelica Lapemeyer, Baltimore, Md.	1 00
"	21, St. Patrick's School, Baltimore, Md.	6 00
"	23, Mrs. Cath. Zimmerman, Lancaster, N. Y.	5 00
"	23, "A Catholic," Minneapolis, Minn., (<i>Alaska Fund</i>)	5 00
"	23, Fred. Wegge, Waterford, Wis., (<i>Alaska Fund</i>)	10 00
"	26, Collected by Miss Anna E. Smith, Washington, D. C.	4 00
"	26, Rev. J. C. Drumgoole, New York, N. Y.	10 00
"	26, J. S. McKenna, Fairfield, Ky.	2 00
"	29, Mary Dugan, Zanesville, Ohio.	1 00
"	30, John Sullivan, Ishpeming, Mich.	2 00

1877

April	2,	C. I. M. A., Washington, D. C., (through Mr. Simonton)	\$ 6 00
"	4,	" Allegheny, Pa.	7 90
"	6,	" St. Mary's Church, Charlestown, Mass.	91 50
"	6,	Rev. P. J. McNamara, N. Y. City.	25 00
"	6,	Kate Sullivan, Ishpeming, Mich.	1 00
"	6,	C. I. M. A., Seattle, W. T.	11 00
"	7,	" St. Mary's Church, Boston, Mass.	152 05
"	9,	" " Cambridgeport, Mass.	50 00
"	10,	" " Buffalo, N. Y.	74 00
"	10,	" St. Philomena's Church, Pittsburg, Pa.	4 50
"	12,	Miss Frances Fuller, Henderson, Ky.	1 00
"	17,	Mrs. Sehuppert, Brooklyn, N. Y., (<i>Alaska Fund</i>)	40 00
"	20,	C. I. M. A., Philadelphia, Pa.	304 55
"	21,	" St. Joseph's Provincial Seminary, Troy, N. Y.	20 50
"	21,	" St. Andrew's Church, Pittsburg, Pa.	21 75
"	21,	Convent Sacred Heart. St. Joseph, Mo.	15 00
"	23,	Academy Sacred Heart, New York City.	50 00
"	23,	Rev. L. Vigilante, St. Ingoes, Md.	10 00
"	28,	C. I. M. A., St. Francis de Sales Church, Boston, Mass.	65 00
May	5,	V. Rev. Aug. Bessonies, Indianapolis, Ind.	8 00
"	7,	C. I. M. A., Pottsville, Pa.	50 00
"	7,	" St. Mary's Church, Boston, Mass.	73 20
"	8,	St. Patrick's Cathedral, N. Y. City, (through Mrs. C. M. Boyce,)	81 38
"	8,	C. I. M. A., Washington, D. C.	2 00
"	8,	" Geneva, N. Y., (through Miss Zang,)	30 00
"	9,	Collected by Miss Anna E. Smith, Washington, D. C.	12 00
"	23,	Mrs. Cath. Heppinger, Clarion, Pa.	50 00
"	25,	C. I. M. A., SS. Peter and Paul's Church, Boston, Mass.	30 00
"	25,	Rev. Francis, O. S. F., St. Francis' Convent, Cincin, O.	17 00
"	25,	C. I. M. A., Immaculate Concept'n Ch., Worcester, Mass.	12 00
"	31,	McLaughlin & Ryland, San Jose, Cal.	100 00
"	31,	James McMahon, San Jose, Cal.	20 00
"	31,	Alaska Commercial Company—passage of Bishop Se- ghers and companion to Alaska and return, valued at	800 00
June	1,	C. I. M. A., St. Louis, Mo.	149 50
"	1,	Rt. Rev. Bishop O'Connell, Marysville, Cal.	98 30
"	4,	Mary Hunt, Marysville, Cal.	11 60
"	4,	Mr. Healy,	10 00
"	4,	———, St. Louis,	1 65
"	4,	C. I. M. A., St. Joseph's Church, Roxbury, Mass.	30 50
"	5,	" Washington, D. C.	5 00
"	11,	Collected by Mrs. Eliza McGlinn, Swinomish, W. T.	5 00
"	14,	Mary Hunt, Marysville, Cal.	10 00
"	15,	C. I. M. A., Piedmont, W. Va., (through Mrs. A. K. Fa- herty,)	10 00
"	26,	Hon René de Semallé, France, (25 francs,)	5 00
"	27,	C. I. M. A., Sacred Heart Church, Boston, Mass.	25 00
"	28,	Collected by Rev. Father Corbett, Chicago, Ill.	5 00
"	28,	C. I. M. A., Woburn, Mass., (thro' Miss Mary E. Hevey,)	36 00
"	28,	St. Boniface's Church and Church Sacred Heart, N. Y. City, (through Mrs. C. M. Boyce)	13 34
July.	2,	C. I. M. A., St. Joseph's Provincial Seminary, Troy, N. Y.	25 03
"	4,	Miss Emily Harper, Baltimore, Md.	10 00
"	9,	C. I. M. A., St. Philomena's Church, Pittsburg, Pa.	63 00
"	24,	" Lebanon, Pa.	18 00
"	30,	Mr. and Mrs. F. X. Kieffer, Formosa, Can.	2 00
Aug.	3,	C. I. M. A., Allegheny, Pa.	8 48
"	4,	" St. Peter's Church, Lowell, Mass.	7 25

1877

Aug. 6,	Catholic Veteran Soldiers, National Military Asylum, Dayton, Ohio, (through Rev. Chas. Hahne,)	\$ 10 00
" 6,	C. I. M. A., St. Francis de Sales Church, Boston, Mass.	50 00
" 9,	Mrs. Clara M. Thompson, Pomfret, Conn.	5 00
" 10,	Mr. Simonton, Washington, D. C.	1 00
" 14,	Rev. F. Martin, Richfountain, Mo.	10 00
Sept. 1,	V. Rev. J. B. A. Brouillet.	100 00
" 1,	St. Peter's Church and Providence Hospital, Washington, D. C.,—vestments, etc., valued at	155 00
" 5,	Rev. James Smith, Fulton, N. Y.	100 00
" 11,	C. I. M. A., SS. Peter and Paul's Church, Boston, Mass.	56 00
" 11,	" St. Mary's Church, Lebanon, Pa.	10 00
" 11,	Monsignor Vinet, Montreal, Can.	29 40
" 11,	Rev. F. Martin, Richfountain, Mo.	10 00
Oct. 3,	C. I. M. A., Epiphany Church, N. Y. City.	38 55
" 9,	" Diocese of Alton, Ill. (through Rt. Rev. Bishop Baltes,)	4,500 00
" 12,	Sisters Notre Dame, Cincinnati, Ohio	50 00
" 12,	C. I. M. A., St. Joseph's Church, Somerville, Mass.	50 00
" 17,	J. Eckerle, Centralia, Ill.	1 00
" 17,	Jas. F. McNamara, Philadelphia, Pa.	2 00
" 26,	Dr. George Ford, Ward's Island, N. Y.	5 00
" 28,	Anonymous, N. Y. City.	1 00
" 30,	C. I. M. A., St. Joseph's Provincial Seminary, Troy, N. Y.	30 50
Nov. 7,	Eva Mary Amer, Allegheny, Pa.	5 00
" 10,	C. I. M. A., St. Mary's Church, Charlestown, Mass.	108 90
" 10,	Rev. A. Garothaus, New York City,	10 00
" 10,	C. I. M. A., St. Louis, Mo.	559 05
" 12,	" Washington, D. C.	55 65
" 15,	" Ashton, R. I., (thro' Miss Lizzie Fitzsimon,)	16 60
" 15,	" New York, N.Y., (thro' Mrs. C. M. Boyce,)	30 00
" 19,	" Philadelphia, Pa.	221 00
" 20,	" St. Peter's Church, Ionia, Mich.	17 85
" 23,	"Friend in N. M.," (thro' Catholic Review of N. Y.,)	3 00
" 26,	C. I. M. A., St. Mary's Church, Boston, Mass.	13 25
" 28,	Joseph A. Donohoe, San Francisco, Cal.	50 00
	Amount received for Fund for Indian Children's Schools at White Earth, Minn.	168 85
Total,		<u>\$10,862 19</u>

Since the 30th November, 1877, the following contributions have been received, to wit :

1877

Dec. 1,	Rev. Jos. Strub, Sharpsburg, Pa.	\$1 00
" 2,	Rev. Dr. Ryan, Baltimore, Md.	5 00
" 2,	Rev. M. Vogtmann, Baltimore, Md.	5 00
" 2,	Rev. Wm. Jordan, " "	5 00
" 3,	C. I. M. A., Lebanon, Pa.	61 00
" 3,	Catholic Veteran Soldiers, National Mititary Asylum, Dayton, O., (through Rev. Chas. Hahne,)	3 00
" 5,	"Thomas the Sinner," Washington, D. C.	5 00
" 6,	Rt. Rev. Bishop of Little Rock, Ark.	75 00
" 6,	C. I. M. A., St. James Church, Boston, Mass.	140 00
" 6,	V. Rev. J. B. Hemsteger, Columbus, O.	5 00

1877		
Dec.	6, Rev. J. C. Goldschmidt, Columbus, O.	\$5 00
"	6, Rev. Father Weisman, " "	5 00
"	7, Rev. Father Chreich, Wheeling, W. Va.	5 00
"	7, C. I. M. A., Philadelphia, Pa.	161 00
"	8, V. Rev. Father Rambolis, Dayton, O.	9 00
"	8, Rev. Francis Goetz, Hamilton, O.	3 00
"	8, John Prout, Soldiers Home, D. C.	1 00
"	10, Rev. Father Lawlor, Louisville, Ky.	5 00
"	10, C. I. M. A., St. Aloysius Church, Indian Orchard, Mass.	60 00
"	10, " Holy Redeemer Church, Boston, Mass.	37 00
"	11, Sisters of Notre Dame of St. Rose's Convent, Chelsea, Mass.	50 00
"	13, C. I. M. A., St. Philomena's Church, Pittsburg, Pa.	36 00
"	15, John Kane, Soldiers Home, D. C.	1 00
"	17, C. I. M. A., St. Louis de Gonzaga Church, Nashua, N. H.	10 00
"	20, Yakima Mission, (through Rev. Father Caruana.)	2 00
"	20, Madame Moore, Industry, Texas.	1 00
"	22, C. I. M. A., Allegheny, Pa.	12 99
"	22, Convent of Mercy, New Haven, Conn.	10 00
"	24, C. I. M. A., Loyola College, Baltimore, Md.	23 00
"	24, " St. John's Church, Worcester, Mass.	38 00
"	27, Mrs. Richard Tobin, San Francisco, Cal.	25 00
"	27, Estate of Marquis Daley, Waukegan, Wis. (<i>Legacy</i>)	432 00
"	28, Rt. Rev. James A. Healy, Bishop Portland, Me.	25 00
"	28, Sisters of Mercy. " "	15 00
"	28, Convent Holy Names Jesus and Mary, San Francisco.	23 00
"	28, Our Lady of Mercy's School, (Pupils of 1st. grade.) San Francisco, Cal.	12 00
"	29, Sisters Notre Dame, San Jose, Cal.	10 00
"	31, C. I. M. A., Woburn, Mass.	60 00
"	31, Convent Notre Dame, Cincinnati, Ohio.	10 00
"	31, C. I. M. A., Pikesville, Md. (through Mrs. Anna Byrne)	6 00
1878		
Jan.	2, Y. Montgomery, Oakland, Cal.	10 00
"	2, Anonymous, (through Ave Maria, South Bend, Ind.)	2 50
"	2, C. I. M. A. and School of St. Patrick's Church, Lowell, Mass.	114 00
"	2, C. I. M. A., N. Y. City, (thro' Mrs. C. M. Boyce,)	30 00
"	7, Rev. H. P. Gallagher, San Francisco, Cal.	100 00
"	10, C. I. M. A., Sacred Heart Church, East Boston, Mass.	22 50
"	17, " Philadelphia, Pa.	108 00
"	21, Hon. René de Semallé, France, (100 Francs,)	20 00
Total,		\$1,804 99

WORK OF THE BUREAU.

We have every reason to feel grateful to Almighty God that he has thus far blessed the work entrusted to the Bureau of Catholic Indian Missions, and that the indications for its future success are bright and cheering. The progress made during the seven years' existence of the present "Policy" has been step by step, and as our relations with the Government become more clearly understood, greater facilities are offered us for securing the rights of our Catholic Indians.

In the year 1870 we had control of only two or three Indian Boarding Schools and some five Day Schools, and these with but slight encouragement for their future development; whereas to-day we find ourselves charged with the conduct of eleven Boarding and seventeen Day Schools—most of them in a high state of advancement and with reasonable assurance of their successful continuance and expansion, as well as increase in number.

Two large and flourishing Missions have been founded among the infidel Sioux under such circumstances as to warrant the belief that they will be the advance guards of others that we hope in the near future to permanently establish among this people.

Timely aid, proportionate to the funds in the Treasury, has also been given to nine other Missions, and, although the assistance thus rendered was not sufficient to supply all their wants, it enabled them to continue their work of mercy.

For the great progress made in Mission education and civilization we are largely indebted to the increased allowances secured from the Government Educational Fund. The annual appropriation made us for the year 1870 for school purposes was limited to \$9,000. From the year 1873 this amount has been gradually increased until the present year it amounts to \$20,000, being an increase of \$11,000 over that of 1870. This amount of \$20,000 we have reason to think will be further increased before the expiration of the fiscal year ending June 30, 1878, and still more largely from the appropriation to be made for the year commencing July 1, 1878.

For this reason, though not receiving one-fifth the amount to which we are equitably and justly entitled under the present Policy, we would regret to see any change of policy made, particularly if under the present system we can, as we hope, secure a logical and legal interpretation of the constitutional provision that guarantees our right to establish ourselves on all Indian reservations.

The gradual and constant increase of the Catholic Indian Fund is very gratifying, and is chiefly due to the generosity and zeal of the Catholic Indian Missionary Associations, supported and encouraged by the cordial sympathy and wise direction of the Reverend Clergy, to whom we beg leave to tender the sincere thanks of the Bureau. The labor and sympathy thus bestowed have resulted in securing to the Fund the sum of \$10,862.00, being an

increase of \$4,837 over the amount realized during the preceding year.

In this connection, with great pleasure, we invite attention to the generous contribution of the Rt. Rev. Bishop Baltes, of Alton, Ill., who, by collections in his churches and the organized coöperation of the Rev. Clergy and his diocesans, has been enabled to secure the sum of \$4,500 for the benefit of our Indians.

The receipts for the past year offer great encouragement for the permanent establishment of our Missions and Schools as they now exist: but they are, however, totally inadequate to meet the increased demands that will of necessity be made in their extension and development, which is contemplated. The field of Sioux labors alone, for their proper conduct and efficient management, will require substantial allocations, in addition to such further sums as we may succeed in securing from the Government. As has been already said, these Indians, including some 40,000 souls, have been urgent in their demands upon the Government to be supplied with Catholic Missionaries and Schools, and it is incumbent upon us to see that their earnest appeals meet with an encouraging response. To enable this Bureau to secure missionaries to cast their lot among this people, it is necessary for us to defray their expenses until such time as they can permanently establish and support themselves through their own exertions and such assistance as the Government may be induced to grant.

The grand opportunity is now open for us to secure, by active and energetic measures, the charge of the numerous schools, which must be established among this, the largest of Indian nations, and of founding Missions with the various Tribes thereof. To do this, however, requires immediate action. If such be not taken, others of the various denominations will step in, and, notwithstanding the repugnance of the Indians to their ministrations, will so firmly establish themselves as to require years of endeavor to displace them from what is the rightful inheritance of the Church.

These Indians have the fondest recollections of the teachings of Father De Smet and of the traditions handed down, through generations, of the beneficent labors of the earlier Missionary Fathers. They are now solicitous for the return of the representatives of that church they have learned to respect, honor and love, and have appealed in the most urgent and piteous manner to have the Black Gowns sent to them. Shall their appeals be in vain, and our hitherto successful labors lost? This is the question now before us for the serious consideration of all Catholics having the welfare of the Indians at heart: and may we not expect, that it will meet with a speedy and generous response at their hands?

In corroboration of what has been said in the foregoing article, we reproduce here the following letter from Rt. Rev. Abbot Martin, which has just been received :

NEAR SPOTTED TAIL AGENCY,
January 14, 1878.

REV. AND DEAR SIR: I returned yesterday from the Red Cloud Agency, where, in the presence of the Agent, the Officers, and the Episcopalian clergyman, Mr. Robinson, I held a Council with the Indian Chiefs on January 6th. Their dispositions are the same as the Indians of Wolf Point, Devil's Lake, Standing Rock and Spotted Tail. I am also informed that the Sioux of the other agencies along the Missouri River are fully as anxious to have Catholic Priests and teachers, but unhappily we have neither men nor means to provide for those who are already under our care, and while there is the brightest prospect possible for us on the side of the Indians, there is a dark outlook concerning this on our side.

I shall now return to St. Meinrad's, because Missionaries will be gladly received at either Agency, at any time I can send them, and for the additional reason, that for the present I can do more good elsewhere than I can here, because as yet we have no suitable room for church and other purposes.

I am very anxious to hear from you, as I have not received any letter since the one you had the kindness to address me relative to the Dictionaries. If you have secured but one copy send it to St. Meinrad's; if two, send the other to Standing Rock.

I would also be thankful if you would send me such Reports as may have been published by the Office of Indian Affairs.

Please, dear Father, excuse my importunity, and accept the assurance of the continued gratitude of

Your devoted servant,

ABBOT MARTIN.

The Bureau of Catholic Indian Missions will cheerfully supply the necessary means to enable a limited number of clergymen to engage in the Missionary labors indicated in the above letter. Such as may desire to devote themselves to this work, are requested to place themselves in communication with the Very Rev. J. B. A. BROUILLET, Lock Box 60, Washington, D. C.

THE BUREAU OF CATHOLIC INDIAN MISSIONS.

This Bureau was organized in January, 1874, by the Most Rev. Archbishop of Baltimore, at the request of Bishops having Catholic Indians in their dioceses. These Bishops, residing at remote distances from the seat of Government, found it impossible to personally represent the increasing wrongs, grievances and sufferings of their Indians, nor would their limited means admit of their retaining individual representatives at Washington to seek relief from the proper authorities. In view of these facts, and in order to obtain more perfect harmony of action, they, after full consultation, deemed it advisable to secure the establishment at Washington of a single medium of communication with the Government, which, by its presence and familiarity with official routine, would be enabled to give more forcible expression to their demands than could be done through individual representatives, even if such a costly and divided system would have received recognition by the authorities. Entertaining such views, they made application to his Grace of Baltimore to take such action as would fulfil their wishes; and it was in compliance with the request thus made that the Bureau as now organized was formed.

CATHOLIC INDIAN MISSIONARY ASSOCIATION.

In October, 1875, a number of Catholic ladies of Washington, appreciating the importance of the work in which the Bureau of Catholic Indian Missions* was engaged, and the necessity of regularly organized help for the accomplishment of its object, formed, as an auxiliary to it, the "Catholic Indian Missionary Association." God blessing their work, the Association has extended its benevolent influences, until, at the present date, it has, under local episcopal sanction, branches in forty dioceses. This Association is composed of persons contributing annually the sum of one dollar for the benefit of the Catholic Indian Missions. For convenience of administration it is divided into bands or circles of fifteen, the members of each band paying to the leader the membership contributions, which are remitted to the Treasurer of the local association, or to the pastor of the parish, and by him sent quarterly to Very Rev. J. B. A. BROUILLET, Treas. C. I. M. F., Washington, D. C.

Where practicable the Association should be in charge of a zealous and energetic lady, who, acting as its President, will be able and willing to devote her services to organizing and forwarding the charity.

The National Association is under the general superintendence of a Lady Superior, who will be in communication with the heads of the various diocesan and district associations, and will issue all necessary instructions for their guidance and secure from them such suggestions as they may deem essential to the interests of the cause.

Private contributions sent to the Treasurer General will entitle the sender to all the privileges and indulgences granted to the Association.

A plenary indulgence can be obtained annually on the 19th of March, St. Joseph's Festival, by all members and contributors, and a further indulgence of seven years may be gained daily by all female members of the Society who recite the special Prayer prepared by His Holiness Pius IX.

The Patron Saint of the National Association is St. Joseph, but each branch may have its special patron.


A mass is said on the first Monday of each month for the benefit of all members and contributors.


* See preceding page.

ANNALS
OF THE
Catholic Indian Missions
OF
AMERICA.



PUBLISHED BY THE
BUREAU OF CATHOLIC INDIAN MISSIONS.
WASHINGTON, D. C.

 *The Annals are furnished gratuitously to the Leader of each Band of the Catholic Indian Missionary Association, for circulation among its members. Additional copies will be supplied at a cost of ten cents each—or eight dollars per hundred. It is requested that early information be given as to the number of copies required of the next and succeeding issues.*

 *All remittances to the Treasurer of the Catholic Indian Mission Fund, should be by Draft on New York, or by Post Office Order, and should be addressed to LOCK BOX 60, WASHINGTON, D. C.*

THE ANNALS.

LEONARDTOWN,

ST. MARY'S COUNTY, MD.,

June 17, 1878.

To

THE HON. CHARLES EWING,

Catholic Commissioner for Indian Missions.

MY DEAR SIR:

I have heretofore refrained from making any recommendation of the Bureau under your charge from the conviction that this Bureau had been already sufficiently approved by my venerable predecessor, the late Archbishop BAYLEY. But fearing lest my silence may be, if indeed it has not already been, misconstrued, I write to express my sense of the services which you and your associates have already rendered to our Indian Missions, and my hope and trust that these services are but the earnest and promise of still greater services yet to come.

With high consideration for yourself and the work you are prosecuting, I have the honor to be,

Very faithfully,

Your servant in Christ,

† JAMES,

Archbishop of Baltimore.

SPEECH OF THE HON. S. S. FENN OF IDAHO, ON THE INDIAN QUESTION.

In a former issue of the *Annals* we had occasion to invite attention to a spontaneous tribute paid by Gen. O. O. Howard and other Protestant gentlemen to the marked success of our schools at the Grand Ronde and other Indian Agencies. We now, with no small degree of pleasure, lay before our readers extracts from a recent speech delivered on the floor of the House of Representatives, by the Hon. S. S. Fenn, of Idaho, May 2, 1878. This gentleman, who is a Protestant, in treating of the momentous questions involved in our relations with the Indians, has evidently been actuated by higher motives and a more ennobling and comprehensive policy, than such as would confine the vast fund of his information, gathered from experience, to the narrow field of denominational influences.

Having passed many years of an active, observing life on our frontiers, and made, through personal association, a careful study of Indian character, he is eminently fitted by talent, zeal and experience to classify the influences that operate on this people for good or ill,—upon that which incites them to civilized pursuits, as well as that which arouses them to plunder, strife and warfare. Through personal observation he is able to expose the defective administration of their affairs, to pass judgment upon errors committed, and to suggest remedies for the patent or latent evils that serve to keep the Indian mind in a state of constant agitation.

In making a presentation of the Indian side of the question to Congress, this outspoken Representative of the people has gathered a fearful array of facts on which to found his allegations of injustice, wrong and cruelty, and through them makes a most forcible appeal to the consciences of his co-legislators, asking in the name of humanity that the future conduct of Indian affairs be marked by other than a mere semblance of justice; that a peace policy in act as well as name be inaugurated, and that the Indians be guaranteed an impartial and just administration of their temporal affairs and be protected in the full and unrestricted enjoyment of such religious faith as they may elect to worship in,

and not be restricted to such as may be assigned to them by the whim or caprice of an ever-changing official.

While the entire speech is commendable for perspicuity and vigilant watchfulness over Indian interests, its analyzation and comparison of religious influences are remarkably concise and demonstrative.

The speaker graphically describes the positive Christianizing and civilizing benefits resulting from the zealous and sincere labors of Catholic missionaries, their arduous duties, devotedness of purpose and honest and impartial respect for temporal as well as spiritual rights.

In language equally unmistakable does he portray the cumulative evils resulting from the blind policy that substituted for these devoted and beloved missionaries the evil-disposed men whose only recommendations and fitness appear, in the language of the honorable Representative, to have been their "ability to plunder and incite to warfare, their lack of knowledge of Indian character, general unfaithfulness and inefficiency."

The extracts published below pointedly indicate what the baneful effects have been of withdrawing the Indians referred to from the Christian teachings of the Black Gown. How, goaded by continued wrongs inflicted, outraged by persistent and renewed encroachments, with their religious principles perverted, these starved and persecuted Indians, driven from the paths of peace and industry, sought the only remedy known to the savage part of their nature—revenge—when, as is usual in all such conflicts, the innocent became the victims, while the guilty instruments escaped with the bloody fruits of their greed.

Accompanying this issue of the *Annals* we send the full text of the speech referred to, in order that all interested in a subject of such grave import may read the clear and incisive treatment it has received at the hands of this honest, fearless and able advocate of a persecuted and defenceless people.

The columns of the daily press evidence how rapidly the predictions of the speaker are being fulfilled, and how fearfully may be repeated the horrors of the Nez Percés campaign.

The following are the extracts referred to :

In judging of the question we must consider it by the light of experience. We must analyze the Indian character and find if

possible a remedy for the evils that exist in the administration of Indian affairs; ascertain, if we can, why the hundreds of millions of dollars that have been appropriated by the nation in the endeavor to elevate and Christianize the Indians has produced no beneficial result, except in a few isolated cases, during nearly thirty years' experience since the control of the Indians was transferred from the War to the Interior Department; why we find to-day that the whole frontier settlements of the country are in a state of feverish excitement, growing out of the known fact that one-half the tribes and bands of Indians in the new States and Territories are counseling among themselves and with the neighboring tribes and laying their plans for hostilities accompanied with all the horrors of their savage warfare.

* * * * *

In a word, the checks and guards intended for securing faithful administration, as at present executed, are only carefully devised plans for screening culprits and misleading the American people as to the facts regarding the Indian service. A case in point, showing the power and baneful influence of an evil-disposed agent who feels and knows that every step taken toward rendering Indians self-sustaining, breaking up tribal relations, and absorbing them in the body-politic, cripples his power and capacity for evil, has within the last few weeks occurred among the Nez Percés. The mass of the Indians remaining on their reservation after the late exodus of the hostiles were anxious to greatly reduce the dimensions of or break up their reservation and homestead their lands and become citizens. They desired a petition to Congress to be translated into the Nez Percé language, that every Indian might fully understand the full purport of the petition. The Indian agent would not permit the interpreter, Mr. Whitman, who has a perfect knowledge of the language, to translate it. And those of Indian blood on the reservation who were capable of making a full and correct translation of the petition, and were in full harmony with its purposes, were restrained from so doing by fear of the agent's power.

The grasping church authorities of different religious denominations, ever anxious for power, have been gratified in their wish to connect the churches with the administration of national affairs until, in this respect, they perform the constitutional duty of the President of the United States, and he is but a figure-head to announce their will.

That there may be no misunderstanding on this subject and to show that the unconstitutional action is officially avowed, I quote from the report of the Commissioner of Indian Affairs for the year 1877, page 246, the heading of a table or schedule, covering four pages of that report, as follows: "Schedule showing the names of Indian reservations in the United States; agencies; denominations nominating agents; tribes occupying or belonging to the reservations; area of each reservation in square miles and acres; and reference to treaty, law, or other authority by which the reservation

was established." These three words "denominations nominating agents" show who perform the constitutional duties of the President; show a usurpation of power at war with the letter and spirit of the charter of our liberties. The result is that men who have had life-long experience with the Indian race and understand thoroughly their character and who are the proper persons to perform the duties of Indian agent and who alone will understand not only their duties but all the peculiarities of character in the Indians under their charge, and thereby control them successfully, are totally ignored; none of them are in the service for which their qualifications and experience peculiarly fits them.

The office of Indian agent at nearly one hundred established agencies is filled by men totally unfitted for the service, whose only knowledge of Indians is drawn from fancy sketches, who are totally devoid of experience in frontier life or Indian character; who know as little about the intricate duties devolving upon them as the devil does about the abode of saints, and who is held in the position that he disgraces by the church which nominates him. Evidence may be piled mountain-high of the inefficiency, the intolerance, the corrupt practices of the favored representative of the church; he will still be retained until there is a harvest of blood and rapine, and often thereafter until the same scenes are repeated.

In this connection let me say, Mr. Speaker, that in the ninth section of the bill under consideration is embodied a fundamental principle which will remedy one of the greatest evils attending the present administration of Indian affairs. The section is as follows:

SEC. 9. That it is hereby provided that all religious denominations shall enjoy a free and equal right to erect and maintain church and school buildings on any and all Indian reservations, and shall not be molested in their religious or philanthropic efforts to advance the Indians in moral, religious, or literary culture, but shall equally and alike be perfectly free and encouraged in the prosecution of their civilizing and educational efforts.

Under the present system of farming out the agencies to different denominations, most of the denominational authorities, prompted by their greed and love of power, have striven to secure the control of as many agencies as possible, without regard to the prevalent faith among those occupying or assigned to such reservations, and their tools when in charge have often depopulated the reservations by their bigotry and intolerance and endeavors to coerce the untutored Indians to adopt the faith of the denomination in charge.

Experience proves that the more ignorant a people the stronger their religious prejudices. Indians are no exception to the rule, and the effort of the bigot to compel them to renounce the religion of their ancestors or renounce any faith they may have embraced will fail unless induced to do so, as they only can be, by the exercise of true Christian love, charity, good works, and practicing what they preach by the self-sacrificing missionary who goes among them as a messenger of peace, not as a plunderer, or a representative of the demon persecution, of whom 'tis said

“Ambition's self, though mad
And nursed on human gore, with her
Compared is merciful.”

Every Indian driven from a reservation by the bigotry or injustice of an agent, or his tools, becomes a wanderer and a renegade and is prepared to steal, rob, or murder and to enter into hostile combinations with any of his race and prey upon any of the white race, whom he looks upon as his natural enemy, and with justice, when we consider that none of the promises of love and charity with which the agent, the representative of the Government, heralds his coming, is ever fulfilled, and instead thereof he meets intolerance and injustice. When every denomination of Christians has an equal opportunity to exert itself in civilizing efforts there will be no further field for the bigot theologian.

But the missionary will be proved by his works, and their efficacy will depend entirely on the character of their endeavors, and appropriations for civilizing purposes will only be dispensed to those who prove their usefulness. To prove that such a result may be reached, that there is no obstacle in the way of rendering the Indian not only self-sustaining, but a useful member of the community in which he lives, I will take the case of the Cœur d'Alènes Indians in my own Territory, Idaho. The Cœur d'Alènes number about five hundred and fifty, who, with a few exceptions, are residing in Idaho, near the line of Washington Territory, and between the forty-seventh and forty-eighth parallels of north latitude. The missionary labors of Father De Smet and his colaborers eventuated in the establishment of a Jesuit mission among them about 1843. They have faithfully labored in their behalf from that time to the present, and with the adjoining tribes. Now for the result. Notwithstanding the fact that the Government of the United States never expended one dollar for their benefit, they are all self-sustaining farmers and stock-raisers, living in good houses of their own construction. The best church in the Territory was built by their own mechanics, under the direction of the Jesuit fathers, raising a surplus of grain beyond their own wants, and peaceful and quiet.

They have never desired an agent, but have protested against such an intruder to plunder or outrage them; but they have long asked for a small appropriation for the building of a flouring-mill, saw-mill, school-houses, and the support of schools, in consideration of their never raising any objection to the white settlers occupying a large portion of the country formerly occupied by them; but they have asked and implored in vain—another proof that no encouragement under the present peace policy has been or will be extended to the worthy and industrious of the Indian race, while the blood-thirsty hell-hound, too lazy to work, but with a vocabulary of threats, has been pampered and furnished the very means by which he has been enabled to devastate settlements and effect indiscriminate murder and rapine. These Cœur d'Alènes, taught

by the Jesuit fathers by precept and example the benefits of industry, peace, good-will, and the Christian virtues, have for a long term of years lived on the most amicable terms with the white settlers in their immediate neighborhood, the white settlers having protected them on one occasion from being trespassed upon by white men who desired to take possession of land which the Cœur d'Alènes occupied for their own special use, by driving the trespassers from the settlements. These Indians are employed by their white neighbors at remunerative wages, and prove themselves valuable aids in developing the resources of the country.

Last summer, when the Nez Percé war broke out and there was imminent danger of the emissaries from the Nez Percés involving the Spokanes and other tribes in the conflict, and a white man had been killed by renegade Indians but a few miles from the main settlement of the Cœur d'Alènes, and the white settlers in their unprotected state abandoned their homes, leaving household goods and all their effects unprotected and their growing crops subject to destruction, the Cœur d'Alènes became the protectors of the abandoned property of the settlers and guarded it fully and completely until the return of the owners.

I now desire to bring to the support of my argument the facts as to the working of the present system in the Territory of Idaho, which I have the honor to represent on this floor, and in the eastern portion of Washington Territory, which has fallen specially under my observation for some years. In Southeastern Idaho we have the Fort Hall reservation, provided for the Shoshones and Bannocks, which for several years has had liberal appropriations from the Government. It was assigned to the Methodist church, although there were no Methodists among the Indians within its limits or among those expected to be removed or settled there. Faithful Roman Catholic fathers had long prior thereto established a mission among them. Large numbers had embraced that faith, and were rapidly advancing in civilization without one dollar expense for them or aid from the Government. Now for the sequel; instead of the Christianizing and civilizing efforts of your religious peace-policy having produced any beneficial results, notwithstanding large appropriations for that purpose, there are not one-half as many Indians on the reservation as there were located within its limits when the same was established.

None of the thousands who were expected to be located or removed there are to be found upon the reservation. Those driven off are scattered abroad, creating discord, robbing, stealing, and begging, a source of alarm to the settlers over one-third of Idaho; not only threatening hostilities at the reservation, and throughout the country, but they have actually commenced their murders. Troops have been hurriedly assembled there to protect life and property, and a general outbreak is imminent and will only be averted by the presence of a large military force, or by the removal of the cause, namely, the present agent, held there by his

church, and a change of policy, as in this bill provided, that will remove the root of the present deplorable state of affairs. At the Lemhi agency, in Eastern Idaho, we are blessed with Rev. Mr. Stowers, who by his want of knowledge of Indian character, his stealings, plundering, and general unfaithfulness, and inefficiency has driven one-half the Indians from the reservation in the last ten months, who are threatening to return with torch and rifle.

I now come to a commentary upon the present policy that would to God I had been spared the duty of making. I refer to the late Nez Percé war and its causes and the present state of that afflicted country, and the imminent dangers of another war in northern Idaho and Eastern Washington that will dwarf the late Nez Percé war into comparative insignificance. This agency was assigned to the Presbyterians when the unholy system of farming out reservations to churches was inaugurated. A Presbyterian mission had been established within what is now the Nez Percé reservation some forty years ago, by Rev. Mr. Spaulding, a worthy missionary, who labored long and ardently for the advancement of the Nez Percés. At the time the system of farming out the agencies to church organizations was inaugurated, there were as many Methodists as Presbyterians among the Nez Percés, and more Catholics than either.

Under the blighting church influence, J. B. Monteith was appointed agent in February, 1871. From the day of his entering upon his duties as agent he commenced sowing the seeds that during the summer of 1877 produced their harvest of Indian war and desolation. On the 13th, 14th and 15th of June last twenty of my neighbors, men, women and children, were horribly murdered by the Nez Percé Indians. Wives and mothers were outraged by the brutal fiends. Large numbers escaped, wounded and disabled, to carry with them through life an evidence of Indian mercy when scourged to madness by outrages perpetrated by their Indian agent. The country was laid waste. The loss of life among our citizens in Northern Idaho in defending their homes and families; the murders and devastation in the Territory of Montana and in the county of Lemhi, Idaho Territory, while on their march; the heavy losses of life by the United States Army in the field and among the citizen soldiery of Idaho and Montana; the enormous expense incurred in the conflicts, are familiar to this House and the country.

And I here proclaim upon this floor, and I speak from personal knowledge, that in my opinion and in the opinion of nearly every man who lives anywhere in the vicinity of the scenes of hostilities in Northern Idaho, I may say every man except a few who have been the tools and parasites of the agent, said J. B. Monteith, the United States Indian agent for the Nez Percés, was the primary cause of every drop of blood that was shed and of every dollar's destruction of property and every dollar's expense either by the Government or by individuals in the course of the Nez Percé war;

unless it should be considered he was but a tool in the hands of the Presbyterian Missionary Society, and, if so, he may divide with them the responsibility. This may appear strange to persons who are not cognizant of the facts, but such will be the record made by the impartial historian.

He (Monteith) bitterly opposed allowing Catholic services on the reservation, although they were the most numerous denomination of Christians located on the reservation and of those who lived without its limits.

Money was raised for building a Catholic church upon the reservation; much of it furnished by persons not of the Catholic faith, the donors knowing full well that the Catholic missionaries ever labored in behalf of peace, quietude and good will. Agent Monteith refused to allow the church to be built. Then followed a long correspondence with the Interior Department, the agent denying the right of the Catholics to erect the church, and protesting against it, resulting in an order from the Indian department directing that Father Cataldo, the priest in charge, should be allowed to erect a "church and necessary missionary buildings on the Nez Percés reservation."

The church was erected some seven miles from the agency. Soon thereafter steps were taken to erect a school-house near the church. This was met by an order from Agent Monteith not to erect the school-house, claiming it was not "a necessary missionary building." Only another proof that the workings of the present system tend to keep the Indians in ignorance, and its object is power and plunder.

But the crowning infamy of Monteith was his base and slanderous charges made to the Interior Department, in the early part of the year 1877, against the Reverend Father Cataldo, the priest at the Nez Percé Catholic mission, for the purpose of excluding him from the reservation, that he was using his influence to keep Joseph and the non-treaty Indians who were without the reservation from coming thereon, and that he was stirring up dissensions; all of which he, Monteith, was compelled to admit at a council held with the Nez Percés in May last, in presence of General Howard, was false in every particular. He has continually evidenced favoritism in the distribution of annuities, pampering a few parasites at the expense of the tribe; interfered with the election of chiefs, and used his power to elect his tools; been false to every pledge made by which, in the early part of his administration, he induced Indians residing without the reservation to leave or dispose of farms and come upon the reservation. He has thrown every obstacle in the way of good, self-sustaining Nez Percé Indians (farmers living outside the reservation) homesteading their farms under the acts of Congress; has procured orders from the Interior Department for the removal from their well-cultivated farms on the reservation by military force, of Joseph Craig and other self-sustaining half-breed Indians, who possess all their tribal rights, under a false con-

struction of the provisions of section 2119, because they would not become his instruments, but endeavored to secure his removal in the interest of the tribe, and under such orders some of them have been deprived of their farms, the proceeds of their own labor.

A fit commentary upon the spirit of persecution and wanton vindictiveness that controlled the agent in his action, both in the case of Craig and Father Cataldo, and a sufficient vindication of the character and standing of each, is found in the fact that as soon as the Nez Percés commenced hostilities, and the situation was fully appreciated by the military authorities, Father Cataldo and Mr. Craig were specially deputed by them, with the acquiescence of Agent Monteith and Inspector Watkins, to visit the Spokanes and other northern and western tribes and endeavor to restrain them from yielding to the appeals of the emissaries of the hostile Nez Percés and uniting their fortunes with them, by which one thousand warriors would be added to their force.

The danger was imminent, the situation critical, but these two persecuted individuals, with their powerful influence, by their protestations and appeals, restrained the passions of the Indians and averted the danger.

CONSOLIDATION OF INDIAN TRIBES.

During the session of Congress just ended efforts were made to secure legislative authority to remove and consolidate certain of the Indian Tribes on reservations other than those assigned to them by treaty and legal enactments or secured to them by natural rights. Owing to the pressure of other public measures, action on this BILL TO CONSOLIDATE CERTAIN INDIAN TRIBES, was deferred until Congress reassembles in December next, when active steps will be taken to secure its passage.

The Bill as drafted, provides that the assent of the Indians shall be obtained before the operations of the law can be carried into effect, and is principally commendable in as much as by its provisions it neutralizes the ill-advised and discriminating recommendations made to the Bureau of Indian Affairs, by Indian Inspector Watkins, to forcibly remove, in violation of existing treaties and laws, such tribes as he designates.

Even a cursory reading of the reports of this official show that he has given no proper consideration to the subject of which he treats; has failed to familiarize himself with the many objectionable features to the plans suggested by him, and is entirely ignorant of or disregards the requirements and wishes of the Indians within

his jurisdiction at the time, and bases his reports on information supplied him and not from practical observation. That this is true, is evidenced by the petitions we publish below from Indians of the Colville and Tulalip Reservations. During the past five years much attention has been bestowed by the Bureau of Catholic Indian Missions to the collection of facts relative to the subject-matter of the reports, bill and petitions, and we confidently assert that the petitions fairly express the opinions and wishes of all the Indians of the Pacific coast, who have been converted to Christianity by the Catholic Church, as well as those of other Indians whose affairs are intimately associated with theirs.

Petition of Indians of Tulalip Agency.

LUMMI INDIAN RESERVATION,
Washington Territory, February 14, 1878.

OUR GREAT FATHER, PRESIDENT HAYES:

It is related in many newspapers that our late Indian Inspector is now at work to cause our removal from our reservation, and in reading or hearing such items, we feel as if we were submerged in a raging sea of affliction. With the hope of obtaining aid and consolation in our grief, we, the undersigned Lummi Indians, from our own determination and the assistance of one of our sons who can read and write, do herewith take the liberty to submit to your paternal consideration the following well-founded observations and earnest petition.

1st. The Agency of Tulalip is composed of five reservations, viz: Tulalip, Lummi, Swinomish, Port Madison and Muckleshoot. Mr. Watkins has never seen our Lummi reservation. He did not visit Swinomish, and he never reached Muckleshoot nor Port Madison. He made a flying visit to the smallest portion of Tulalip reservation. At Puyallup he passed rapidly on the steam car and could see only few of the Indians belonging to "Point Elliott Treaty," as they were all scattered in the valley gathering hops for the whites at far distances from the ground where he (Mr. Watkins) held his hurry-night meeting. Therefore, how can this gentleman speak straight and make just recommendations about lands, things or people that he did never see except, perhaps, on poor maps.

2d. Governor Stevens and the other Boston chiefs who made a treaty with us at Point Elliott (Muckiltes) solemnly promised, before all the Indians, in general council assembled, that our reservations were reserved and granted for our permanent homes, and it was only under such condition that we signed the same Treaty. At that epoch we could not read the contents of the written agreement, but we trusted the Governor upon his word, being convinced that he was speaking the truth when he repeated the

promise that the President would never permit any white men to remove us from our reserved land. How can Mr. Watkins dare to break the sacred word of Governor Stevens? Did he not serve the same Government?

3d. The Puyallup reservation is very narrow; it contains only three miles width and six in length. It is crossed by a Boston railroad; it is surrounded by numerous white settlers and envied by many land grabbers. Should we be compelled to go and remain thereon, there would be just room enough for our general cemetery.

4th. All the Indian agents and Indian inspectors (excepting Mr. Watkins) have assured us that we should never be removed. They engaged us to work hard, ascertaining that our reservations should be our property and our homes forever. They continually warned us not to believe the wicked white men who so often disturb our peace by telling us that the Government will at an early day remove us from our native land. How is it now that a gentleman who said yesterday that he was our friend from Washington, is asking to-day for our removal from the breast of our dear mother? Sometimes we feel inclined to believe that the term wicked men are not the deceivers.

5th. We Lummi Indians have constantly complied with the orders, rules and regulations of the Indian department and faithfully followed the advice of our agents and inspectors. We have remained at home on our reservation; we have abandoned our wild and wandering habits; we have cleared our land, fenced and planted our fields, and at present are able to support ourselves; our cattle count over three thousand; our other domestic animals are also very numerous; we have built our own houses, stables, barns and granaries; we have fixed our gardens, and the fruit trees of our orchards have made strong and deep roots, and they are now too large and too old to be transplanted; we have our own church, our own school and teachers, supported by our own taxpayers; we have our code of laws, our police, our officers and our jail; we are happy and we would thank our friends to let us continue to be so.

6th. Newspapers call one part of our people "fish-eaters." Yes, we are fish-eaters; we imitate the Bostons, who are all so fond of our salmon, and they should not blame nor punish us for following them in all their good habits.

7th. We consider ourselves as wealthy and as much advanced in christianity and civilization as many of our white friends, and we believe that we deserve not to be either persecuted or disturbed in the possession of a little corner of our native country. Should we ever be so unfortunate as to see our homes and the fruits of our long and hard toils be sold to the whites, it would be like the faithless and unexpected stroke of an unjust and tyrannical sword through our hearts. We have always treated the whites as our friends. We never caused them any trouble or any expenses of

war in the past, and we shall never do in the future, for we shall never dare to defend our rights against the giant usurper, but we shall suffer to be butchered on our native land, and prefer to mingle our bones with those of our forefathers rather than to emigrate to Puyallup or Neah Bay.

8th. Our Lummi reservation is large and its soil is fertile. Fishing and game are abundant, and it would be the only place which could suit the Indians of "Point Elliott Treaty," and give them some satisfaction should they ever be so unfortunate as to be compelled by brutal force to abandon their respective reservations. Should the Government desire to send them to us, and should they be well pleased to come, we would be happy to divide our island with all those who are true Christians and who have already abandoned the habits of drinking intoxicating liquors, gambling, prostituting, murdering, tamanwassing and other old superstitions, which cause the infidel to take a false direction and walk backwards in the path of true civilization.

After the above observations, that we sincerely believe to be just and reasonable, we all join in a common accord to humbly petition our Great Father and the friends of justice at Washington, 1st. To never sanction neither the selling of our Lummi reservation nor our removal to any other place. 2d. To grant us solid titles to our dear homes on our native land. 3d. To assist us to enlarge and support our school lately opened on our Lummi reservation.

Hoping these our observations and petition may meet with your kind approval and that of all the lovers of justice, we are and shall always be your faithful servants and obedient children,

THE LUMMI INDIANS.

By AMBROSE JULES, *Chief Clerk of the Tribe and of Chiefs and Headmen.*

Petition of Colville Indians.

FORT COLVILLE, WASHINGTON TERRITORY,
March 4, 1878.

TO THE PRESIDENT OF THE UNITED STATES:

We, Colville Indians, named Skoielpi, hear sō much talk about our own expatriation from our lands that makes us very sorry. When Colonel Watkins invited us to the Spokane Falls to have a talk about our land, we made the agreement that we should have for our residence, as well as for other Indians, six miles of land along the Columbia. Now we are told by the whites that we must expatriate. We thought that such an agreement should have never been changed, and we shall never be the first to change it. Our land is very dear to us, and though we are poor people we think we can have our rights as any one else. We have been already spoiled of the best grazing country, and have no place where-

in we might cut hay; we are bound to sow it to winter our cattle and our horses. We have our villages, houses, farms and mission on this side (the east) of the Columbia; if we must expatriate we shall never be able to build them up again, and the little progress in civilization we made already will be lost. The whites love their land, and we do not love less ours. What we want is the title to our land—very poor for American settlers—but good enough for us.

Why we will not become citizens. Because for us poor people it is utterly impossible. If we become citizens we shall be swindled much more easily than at present; we ought to pay our taxes, and whence could we have the money? We ought to be under the American laws, and we do not know them. We ought to change altogether our customs, and that will bring in a great decrease of our people. Besides that, if we become American citizens, gambling and drinking with all its evil effects will begin again, because if we chiefs lose our influence on our young men, they will go again after their bad habits, and the whites might have much trouble.

And now, if we must expatriate we shall be utterly ruined. Expatriation is one of the causes of our disappearance, and famine will follow and discouragement. How long it will take us to build up our fences, break new land, have our seed and everything necessary for farming! How many, therefore, shall die from starvation! You might tell us, go to hunt. How can we go hunting if ammunition of any kind are not sold any more to the Indians?

We passed this winter in great misery for that reason, and we have been badly starving; and why? Because we have no powder. In past winters our meals used to be pretty good; this winter we ought to live on some flour and potatoes, and nothing else. It is said the Americans are afraid of selling powder, because we might break out. This is utterly false. We have given already our word, we shall never fight. Last year we have been urged by several tribes to break out; we answered, we never and never shall have a war. Money had been sent in by other people to pay us to begin hostilities; we refused their money and despised their invitation. Once more we say to you, we will never fight. But we say, we need some powder to have some game for our meals, and we hope you shall appreciate our request.

We have six or seven whites in our land; we would see them out altogether, because it is not safe for us to have them in, and much less for our women. The whites take our wives, go to a man they call judge, and we can never have them back, and so their Indian husbands have to remain single men for all their life. This is the only benefit we get from them. If they should have their land and we Indians our land, indeed we should be much at peace, because in any difference arising between us and the whites we are always the ones who suffer.

We grieve under this burden. Both expatriation and citizenship will be our ruin, and if you change the agreement Mr. Wat-

kins proposed us, we think we have been doomed to death by the Americans.

What would you say if you were here in seeing five hundred people, men, women and children, driven off as cattle or as hogs without any pity on them? Which is their crime? Because they have a red skin—nothing else; and if you should accompany us and see us starved to death and naked, our children with a heart-rending sobbing asking for bread, our women exhausted from work, would not your heart be touched at such a sight? And we the ones who have to endure such trials, we will not feel sorry? Deprived of our farms, the only means of our subsistence, and bound to roam anywhere in a strange country, without friends to give us hospitality, which shall be our lot? We think indeed we have been doomed to death if, without any means, we are bound to expatriate, and to endure such hardships.

We hope you shall appreciate the feelings of the Skoielpi.

KINKANAKUA X CHIEF; CHARLES X CHIEF; JOSEPH COTO-
LEGAN X CHIEF—with the Headmen of their Tribe.

The many thousand Catholic Indians of the Pacific coast, whose views find expression in the above petitions, are justly and earnestly opposed to any measure that will force them to abandon their present homes and the fruits of their civilised industry. So deeply rooted is this sentiment of home attachment among them, that we feel satisfied that no forcible change could be carried into effect, without inaugurating new Indian complications and arousing new elements of discontent.

The Indians claim and feel that they have right on their side, and that the enforcement by the Government of the measures against which they petition, would be but adding another to the many outrages that have been yearly perpetrated against their race, during the past half century.

They also hold that they are vested by nature or law with an absolute right to the land they occupy, the fields they cultivate, the pastures they stock and the homes their own industry and frugality have built—and that of these they cannot justly be deprived so long as they are law-abiding, peaceful and industrious.

They entertain the conviction that repeated assurances have been given them that they should not be disturbed in the possession of their homes, and that by treaty or otherwise the Government is pledged to respect their right to their lands and the fruits of their labor, as it respects the rights of neighboring white settlers.

And if through any short-sighted policy they should be forcibly removed, they would feel not only that great injury and injustice had been done them, but that they had in the most shameful manner been robbed of their cultivated fields, their homes and sanctuaries and all the associations that advanced them in the paths of Christianity and civilization. They might not be inclined to resist the power of the Government or display open hostility to white settlers on their homesteads, but such ejection would in addition to making them dissatisfied and factious, so paralyze their energies and dishearten them, that during the present generation at least they would make no further progress in the arts of civilized life nor make any attempt to become self-supporting by the cultivation of farms, that, they could truthfully say, would have to be abandoned so soon as rendered productive.

Under such contemplated eviction, the four thousand Catholic Indians of the Tulalip Agency would be removed to and placed under the jurisdiction of the Protestant Agent of the Puyallup reservation, with a narrow strip of territory totally inadequate to supply the wants of one-fourth their number, and this constantly subject to encroachments from the whites. The five tribes of Indians, now composing the Tulalip Agency, have made great progress in civilized pursuits, have many of them adopted the costume and habit of the whites, erected churches and built schools, are cultivating productive farms and living in comfortable homes; but notwithstanding all these surroundings of comfort and enjoyment, they might be induced to peaceably surrender them, if justly compensated for so doing and permitted to consolidate their several tribes on that portion of their own Agency now occupied by the Lummi. The legislation necessary to secure such removal is simple: Erect for them on the new site churches and school buildings; grant them the benefits of the Homestead Law; aid them in laying out and breaking ground for farms; supply them with suitable agricultural implements and cattle. With such inducements, aided by the persuasive words of their missionaries and other sincere friends, they would, we are confident, speedily decide to remove by families—possibly as tribes—otherwise they would not.

The recommendation made by Inspector Watkins, for the removal of the Colville Indians, would be so iniquitous in its completion as to merit the indignation of every humanitarian. These

Indians are the possessors of an immense tract of country—2,800,000 acres,—not an acre of which has ever been ceded to the United States. For their own immediate use, however, they only occupy a narrow strip, lying along the Columbia river. This strip they have, by their own industry, energy and correct habits of life, been able to make sufficiently productive to supply their simple wants, but the soil is of so unproductive a character and so illy adapted to farming purposes that it would be unremunerative to white settlers.

Notwithstanding this fact, and ignoring the improvements they have made, their peaceable disposition, and above all that they have struggled to their present position in the social scale without, under treaty stipulation, ever deriving one dollar from the Government for their support,—it is proposed by Inspector Watkins to dispossess them of this poor fraction and remove them across the Columbia, to a mountainous and sterile section, where, with the results of their industry abandoned and destitute of means, they would be unable to gather from the soil sufficient to afford adequate support for half a dozen families. What these Indians ask, and what is necessary to make them prosperous is, to have this small valley surveyed, and they empowered to acquire title to their sections of land under the operations of a Homestead Law.

As regards the Cœur d'Alènes, the Government is in all honor bound to secure to them titles to the land they now occupy under executive order. The pittance they would be thus granted would but illy recompense them for the noble and patriotic part they took in suppressing a coalition of Indian Tribes under Chief Joseph, in the recent Nez Percés campaign. Grant them their lands in severalty, purchase the lands they have surrendered, encourage their schools and industries, and permit them to remain, as they desire, under the administration of the Colville Agency, and it will be found that the same integrity, sincerity of purpose and respect for the law, that induced them to protect the property of their white neighbors and decline the honor of citizenship tendered them, will, sustained by their religious faith, soon solve the problem of their social and political status.

The Umatilla Indians, though more disposed to roving habits than any of the tribes named, are nevertheless making fair progress towards their self-advancement. They occupy a very

large tract of country, consisting of timber, grazing and fertile arable lands, the title to which is permanently vested in them by special treaty guarantee.

These lands they are not desirous of vacating, and it would be unjust, injudicious and impolitic to remove them without their assent. By proper encouragement they can be induced to abandon their instinctive habits of slothfulness, and assume those of industry. As an incentive to this, the lands of their reservation should be surveyed and conveyed to them in severalty, under the provisions of a Homestead Law—or, should they elect to sell the territory now held by them and remove to another locality, they should then be permitted to select the sites of their homes, and when so selected have them conveyed, in accordance with law, to each head of a family, with an exemption from taxes for a specified number of years.

Prudence and the interests of the Indians would suggest that the Grand Ronde reservation remain undisturbed. This reservation is very small and would hardly admit of an assignment of 160 acres of arable land to each head of a family.

The tribes mentioned, together with others, have for several years made encouraging progress in agriculture. What they all need as an essential stimulus to further advancement is legislation, (similar to the Homestead Bill now before Congress,) which will cause a survey to be made of the lands now occupied by them and empower the Indians to homestead on their own reservations, in the same manner as the Indian Homestead Law which now exists enables them to acquire title to lands outside of the reservation. Such enactments, in connection with a just and honest administration of their affairs, under the continuing protection of an Agent, will, it is confidently believed, speedily cause them to abandon their tribal relations and become industrious, worthy representatives of their race. But such absolute investment of title is necessary to protect them from the encroachments of the white settler, and arouse in them that feeling of independence that security of possession can alone give. Concede them these measures in honesty and sincerity, and the Indians of the Pacific coast will make sure and positive advances from their lives of subjection and dependence.

THE SIOUX MISSIONS.

Our information concerning these missions is of the most favorable character, and promises flattering results for the future.

Since our last published statement of their condition, four Sisters of Charity, under the direction of Abbot Martin of the Benedictine Monastery of St. Meinrad, have joined the Mission at Standing Rock, where previously there were two Benedictine Fathers and two Brothers engaged in Missionary duty and teaching school. These Sisters will open a school for girls, in connection with the one now successfully conducted for boys.

Two additional priests have recently been located for service with the Red Cloud and New Spotted Tail Agencies, at each of which Abbot Martin informs us the Indians desire that a church and school house should be erected, and that immediate steps be taken to secure them these privileges.

During the month of June one Benedictine Father and one Brother have joined the successful Mission among the Sioux of the Devil's Lake Agency, where five Grey Nuns with four assistants, have for some years been conducting a prosperous Industrial Boarding School.

It is now proposed to carry on, in connection with this School, a department for the larger boys of the Mission. This department will be under the immediate supervision and care of the Rev. Father and Brother, who will, in addition to an educational course, instruct the boys in the manual and industrial labors of the farm and shop.

These new assignments give us at the present time an active working force of twenty-one missionary Fathers, Brothers and Sisters among the Sioux, where four years ago there were none; and this entire number are all successfully engaged in their work of evangelization.

During the visit of the Rev. Director of the Bureau of Catholic Indian Missions to the Devil's Lake Agency, last year, he became impressed with the necessity then existing of having some building which could be set apart for hospital purposes. This necessity was the greater as all the sick and infirm Indians of the reservation had to be attended and prescribed for by one of the Sisters, acting in the capacity of attending physician. The hearty sympa-

thy of the Agent, Major McLaughlin, was enlisted to aid the Bureau in securing an appropriation from the Office of Indian Affairs, for this desirable purpose, as well as for an enlargement and improvement of the school buildings.

The Hon. Commissioner of Indian Affairs, appreciating the merit of the appeal made in this behalf, cheerfully recommended that an allowance of \$2,500 be applied for such specific purposes. In accordance with such recommendation, the appropriation was made and the amount expended in the direction indicated. This enables the Sisters to accommodate all the sick of the reservation, as well as a largely increased number of school children.

During the past winter a plan was submitted by the Bureau of Catholic Indian Missions to the Indian Department and Congress with a view of establishing an Industrial-Educational School and model farm at the Standing Rock Agency, having for its object the instruction of Indians of all ages in the mechanical arts, farming industries, herding of stock, &c., and by such method forming from those best qualified native artizans, farmers and herders for the several Agencies of their nation, in lieu of the white employees now engaged by the Government at high salaries. The plan was favorably entertained by both branches of the Government, and we only failed in securing the appropriation of \$10,000 asked from and recommended to Congress, by reason of the advanced stage of legislation at the date of its consideration. But notwithstanding the Bureau's failure to secure the amount thus asked for, it has been able to so successfully establish the merits of its plan, as to have secured the promise of an allotment of \$6,000 from the Indian Educational Fund, so soon after the 1st inst. as this fund can be used, with a reasonable expectation of securing an additional amount during the next session of Congress.

Through the attainment of these measures and the continuance of existing or increased allowances for the schools among the Sioux, we feel that these Missions are not only founded on a firm basis, but that in a few years they will be the largest and most successfully conducted of the many Indian Missions.

We supplement the foregoing, by publishing an extract from a letter received from the Rev. Sister in charge of the Devil's Lake Boarding School:

MISSION OF NOTRE DAME OF SEVEN DOLORS,
June 1, 1878.

REV. AND DEAR SIR:

I feel that I should give you some news of our Mission. I have for a long time desired to do so, and express to you the many happy recollections your short visit impressed us with.

* * * * *

We anxiously await the arrival of the Benedictine Fathers. It is now fifteen days since Father Bonin left us for St. Joseph's of Pembina, and we find it to be a great sacrifice to be deprived for so long a time of the Holy Mass, but these privations and sacrifices, together with our daily prayers, will, we hope, hasten the arrival of the good Fathers.

Several of our children are now ready to make their first communion, and they all anxiously look forward to the happy moment. It has been a source of great pleasure to us during the past year to note the application of the children to their studies, their devotion and their cheerful willingness in learning to speak English; although their success in this latter is not as satisfactory as we might desire, their progress is nevertheless apparent.

Your little protege, Jean Baptiste, is still with us; he is both good and gentle. We have among our pupils a young Sioux woman, who is about to marry a young wild Indian. The latter has received the rites of baptism, and his conduct has been exemplary. Agent McLaughlin approved of the marriage. The ceremony will be performed with all the solemn rites of the church, and the example thus set will, we are confident, be followed by others. This young Sioux woman has been with us since our arrival here, is very worthy, and will make a good housekeeper.

In speaking of the addition to our school I forgot to refer to our new hospital. I mention it now because the agent proposes to give us the use of the upper story, 40 x 26 feet, for religious and moral instruction, and in which we hope we may have our chapel. But he can only give it to us in its unfinished condition, that is, the walls roofed in; all else will have to be finished at our own expense. As this will be too great for the means at our disposition, I will have to appeal to your charity for a donation to aid us in defraying this expense.

I well know the many demands that are made on you by other missions, but knowing the deep interest you take in this mission and our dear Sioux, I am encouraged to hope you will be able to grant us some relief. Permit me, Rev. Father, in closing this already long letter to request your prayers and holy sacrifices in behalf of myself, my dear sisters, our pupils and all of our Indians. We all join in expressing to you the sentiments of our respectful and affectionate esteem, and trust you may be induced to visit us again this year.

Believe me, Rev. Sir, to be your respectful and obedient servant,
Sister CLAPIN, *Sup.*

THE PUEBLO MISSIONS OF NEW MEXICO.

These Indians, as their name implies, are now and for centuries have been dwellers in villages. They are subdivided into nineteen separate and distinct tribes or pueblos, each having a government organization of its own, though all are formed after the same model, their villages being situated on grants made to them by the Spanish and Mexican Governments. They derive a comfortable subsistence from the cultivation of the soil and by raising herds and flocks of various kinds. Their recorded history is almost contemporaneous with that of America ; it forms an interesting page in the chronicles of the Indian race. The manuscript records, traditions and monumental remains, still existing, all prove that their civilization is contemporaneous with the discovery of New Mexico by the Spaniards, who brought with them the Catholic faith and within a few years converted a greater part of these Indians. As early as 1538 Francisco Vasquez Coronado made an exploration into the country of the seven cities of Cibola (as New Mexico was then called,) taking with him three Franciscan Missionary Fathers. Then, as now, they found these Indians living in comfortable houses, dressed in cotton mantles of their own production and manufacture, and engaged in planting and raising corn, &c.

In the year 1581 a regular mission was projected for New Mexico, under the sanction and approval of the viceroy of Mexico. It was established at Tuaro, in the province of the Tequa Indians, on the Rio Grande, some fifty miles below the present site of Santa Fé, from which point they evangelized Galisteo, a village of the Tanos tribe, 20 miles south of Santa Fé. These Pueblos are still in existence.

From this period, 1581, down to the year 1629, 34,650 Indians were baptised and many others brought to a state of conversion. During the same period, forty-three churches were erected, twelve of which are still in a state of good preservation, and divine services have continued to be held in them up to the present time. Attached are residences called *conventos*, some of which contain from twelve to fifteen rooms.

About the year 1591 a large Spanish colony, accompanied by ten Franciscan Fathers, was planted in the territory. The first mission established by this colony was at El Teguago in 1608, and

shortly after the arrival of the colony Father Salmeson took up his residence in the pueblo of Jemes, learned the Indian language and preached to them in their native tongue. In a few years he baptised 6,363 Indians of that tribe and large numbers from the pueblos of Zia and Santa Ana; built many churches and residences for priests. As early as the same year, 1608, there were residences in all the pueblos now in existence, and many of them, as Santa Fé, Pecos, Acoma, Taos, &c., could boast of fine churches. Beginning with the year 1632, the Indians commenced a series of revolts against the Spanish Government, which, in the year 1680, culminated in a confederation of all the pueblos, when a scene of pillage and devastation ensued. The old church of the pueblo of Jemes existed at the commencement of this rebellion, as did also the *Convento* or priest's residence. The ruins of the church are now hardly visible, and in 1856 a new one was erected; a part, however, of the priest's residence still remains, and has for the past eight years been used as a school-house. The walls of another church and priest's residence are still standing at the Hot Springs of Jemes, some 7 miles distant from the former one. This church, as were the other large churches of the various pueblos, must have been built at the close of the 16th or commencement of the 17th century, as the old manuscripts state that during this period of about 40 years 13 churches were built. This church of the Hot Springs is 150 feet long by 40 feet wide, in the clear; the walls are regular and built of a species of stone flagging, some of which are from 6 to 7 feet in length. A portion of the walls, as high as the upper window capping, some 20 feet, is still standing. The priest's residence must have been very large, for though in ruins, a dozen rooms can still be counted.

The Indians having in 1681 driven the Spaniards from their country and abolished the "social and religious institutions introduced by the Christians, relapsed into the darkness and superstition of barbarism."

For a period of some twelve years after the rebellion the Indians maintained their independence, but peace being restored at the end of this time, New Mexico was again colonized and the missions re-established. During the succeeding half century civil order prevailed and the missions became very prosperous. In this same period a mission was successfully established among the

Apaches, a tribe always most bitterly opposed to civilization and religion. The archives of the church show that on the return of the expedition of 1681 from El Paso, it took possession of the pueblo of Islita, some fifteen miles south of Albuquerque, when it was found the church and residence had both been burnt, but the church vestments and sacred vessels had been preserved; these were delivered to a Missionary Father, who the next morning said mass and preached to the Indians on the public square, absolved them and baptised many children.

From these old records we also learn that seventy Missionary Fathers came into the territory in the year 1684, making a great number of conversions, particularly in the western part.

During these same years 1681-1684, the churches and residences at Sandia, San Filipo, Santo Domingo and Cochiti were burnt, the ruins of which are still apparent. From the evidences here presented it is clear that for a period of more than 200 years these pueblos and all others in New Mexico had their churches and priests, and some of them for a period of 300 years. In speaking of the habits and condition of these Indians in the year 1703, Villaseñor says, "they were all clothed in stuff woven by the women. Industry prevailed in their villages with its attendants peace and abundance. The religious edifices erected under the direction of the Franciscan Fathers could rival those of Europe. In a religious point of view, the New Mexicans were not inferior to their Spanish neighbors." The same author enumerates all the missions which now exist, they at that time averaging from one hundred to three hundred families each.

When the present Archbishop of Santa Fé took charge of the Episcopal See of New Mexico, as its first Catholic Bishop, in 1851, the territory having then been recently ceded to the United States, he found missionaries residing in many of the villages, and he, as well as others, bear testimony to the fact that, as a people, they are "pious, industrious, peaceable and instructed, many being able to read and write."

In an official report for the year 1877 their Agent says: "They are law-abiding, peace-loving, industrious, reliable people, possessing much of the best land in the country; they sustain themselves with very little material aid from the Government by farming, fruit raising, stock raising, wool growing, making pottery, (for

which they are somewhat famous,) and hunting. All their work, farming, weaving, pottery-making, &c., is done with the rudest implements; but in this respect they are nearly as well off as the general population of this Territory, which is called civilized."

Their houses are generally two stories high, built of adobes, (sun-dried bricks,) and the entrance to them is from the roof, to which they ascend by a ladder, getting into the interior by trap-doors. This mode of entrance was adopted for protection against wild Indians. As has been stated each pueblo has a separate government, the annual election of Governor taking place on the first of January, shortly after which the baton of office, duly blessed by the priest in the church, in accordance with an ancient pious custom, is presented to him.

These Indians had never been visited by Protestant Missionaries until after the cession of the Territory to the United States, and up to the date of the inauguration of the present Indian policy in 1870, but a single one is known to have settled among them. Upon the adoption of this policy they were assigned to the guardianship of the Presbyterian Church, notwithstanding the overwhelming record evidence that through successive generations for more than 300 years they had been devout followers of and worshippers in the Catholic Faith.

Within the past few weeks, the Bureau of Catholic Indian Missions has been honored by a visit from the Most Rev. Archbishop of Santa Fé, who was then on his return from Rome to his Episcopal See. The presence of his Grace was taken advantage of to intelligently present to the Office of Indian Affairs the religious status of these Indians, and more particularly to invite attention to the many appeals made by them for Catholic Schools. The representations made were favorably entertained, and we have every reason to believe that liberal appropriations will be made for the support of such schools before the commencement of the present scholastic year.



LETTERS FROM MISSIONARIES.

PORT MADISON RESERVATION.

REV. AND DEAR FATHER:

I had but just returned from my long and arduous mission among the Lummi and Swinomish, when I was met by a delegation of ten young Indians from this reservation, who informed me they had been sent to me by their chief, whose wife was very sick, and she desired absolution before leaving for her eternal home. Physically I was worn out, but a poor sheep was in danger, so that I determined to go to her. We left Tulalip at 5 o'clock in the evening; the bay was perfectly calm, but the paddling of the young Indians was earnest and strong, so that we reached here next day at 2 o'clock a. m. We were met on the beach by the sorrowing husband, who conducted me to his wife, who recognised me, saying that my presence made her happy, and that she felt a pleasing relief. After making her confession she found rest and enjoyed a sound sleep. On Sunday she assisted at mass and received her Creator, and is now resuming her ordinary occupations. On the same day I was met at the door of my room by a large assembly, who asked for the bread of salvation, but adjourned to the church, and the new and happy mission began by singing of *Veni Sancte Spiritus* in their language. It has been very successfully conducted.

These Indians have adopted a code of laws, elected officers and collected school taxes; they have also built a very comfortable school room; yesterday, books, slates, &c., were purchased, and to-day the school was opened with 24 promising children, with prayer and the joyous singing of pious hymns.

Alexis, the teacher at Oldman-house, is a young Indian of this tribe, educated at Tulalip. He married a pupil of the Sisters, and both are now exhibiting the example of Christian virtues among his relatives. He has acquired a fair education, and is fully competent as a primary teacher. We know how you of the Bureau work for the benefit and welfare of the Indians under the care of the church, and therefore I have no hesitation in making known to you the urgent wants of our lately established schools among the Lummi and Oldman-house tribe. During many years I appealed to the Indian Department for aid, but always in vain. Will you not therefore lend us a helping hand and endeavor to secure some relief for us? I am satisfied if it can be done that we can make a success of our schools.

My mission at Oldman-house has fatigued me very much, but thank God it has not been without its fruits. I baptized three adults and nine infants, the youngest of whom is now swelling the ranks of angels in heaven. Over twenty persons received their divine Saviour in the sacrament of his love. Three made their first communion; five more are preparing for the same blessing.

A miserable renegade was recently struck by the Almighty hand, his house burnt and destroyed, his only child stricken by

death, and he himself suddenly afflicted with a horrible and unknown sickness. While thus lying on his bed of affliction he was seized with the most terrible dread of hell, and in the most piteous manner called for the priest. Thanking God, I hastened to his bedside. Father, said he, (shedding abundant tears,) I have sinned often and long toward the Great Chief on high; I now repent and ask you to beseech him to forgive me before I die. The renegade then made a sincere confession and is now, I believe, wholly converted. His sudden return to the bosom of the church had an admirable and beneficial effect upon the minds of the Indians, who acknowledge the great mercy of the Almighty.

There are many other matters of interest that I might relate, but I will have to defer them till after my return to Tulalip.

Your respectful and obedient servant,

E. C. CHIROUSE, *O. M. I.*,
By his late pupil H. S. ALFRED.

In reading a report of the Catholic Indian Bureau I regretted to find no mention made of the Whetstone Agency. When on a visit, with the late lamented Father De Smet, to the various Indian Tribes of Dakota, I had occasion to stop at this Agency, and was surprised at the unexpected welcome I met with from the Indians, who had never seen me before. While there I baptized several Indian children, as well as baptizing and marrying some adults. When about to leave the Agency, eighty (80) of the Indian families implored me to stay among them, and if I could not do this to return to them as soon as possible. These eighty families, and the other Indian lodges, sent me a petition, through the then acting Agent, asking that a Black Gown be sent to reside among them.

The policy of the Government towards the Indians having been changed, I thought it would be useless to urge this earnest and reasonable request.

If anything can, however, be now done to do justice to this petition, I hope it will be.

With many prayers and wishes for your spiritual and temporal welfare and that of the poor Indians,

I remain, your obedient servant,

T. PANKEN, S. J.

STILSON, CHEROKEE COUNTY, KANSAS,

March 20, 1878.

Your known zeal for Catholic interests generally, and especially for those connected with our Catholic Indians, is my apology for addressing you.

Living as I do close to the State line, north of the Indian Territory, I, in addition to attending to the District for the Diocese of Kansas, also minister to those Indian Tribes that live in the north-east corner of the Territory, and visit them from time to time. I

do this at the request of and with faculties from the Very Rev. Father Robot. Among the Quapaws and Peorias there are many Catholics, and some few among the Ottawas. I recently visited them and said mass at several points. I also visited the Poncas, and preached to them through an interpreter. Considering my inability to speak their language, my visit to the latter was all that could be desired. I feel that, if I had some books of instruction, Catholic tracts, prayer books, &c., to distribute among these Indians, that much good could be accomplished. A priest should in fact be permanently stationed among them, but as this cannot at present be done, the wise distribution of books, &c., would act beneficially.

As for the other Indians, I would like to have some rosaries, medals and crosses to give them as souvenirs of the Black Gown. Personally, my missionary vestments are of the poorest, and I feel that if I had better ones the Indians would be more favorably impressed, and have aroused in them an additional love and esteem for a faith that has such a noble and impressive ceremonial.

If it should be in your power to aid me, in the matter of these requests, I hope you will do it for the sake of the poor Indians among whom I labor.

Very respectfully, your obt. servt.,

Rev. E. BONONCINI.

ARMY CHAPLAINS.

Much interest has, within the past few months, been expressed by several of the Catholic Unions of the country, and notably by that of New York city, to secure by Congressional legislation a just representation of the Catholic clergy on the list of Chaplains of the Army.

While it is an admitted fact that more than one-half of the rank and file and many of the officers of the army are of the Catholic faith, a reference to the Army Register shows that of the many names that are borne on it as chaplains, but one of them, Rev. Father Mesplie, is a Catholic. In a great measure Catholics themselves are responsible for this meagre representation. They have hitherto failed to advocate their claim for a just apportionment of these offices, or if advocated, it has been done in such a general and indefinite way as to have had an injurious rather than a beneficial effect.

The withdrawal of such a large ratio of the army from the counsel and religious teachings of its spiritual advisers cannot fail to be detrimental to the interests of the service and encourage the destruction of the morale of the troops. The loss is not so appar-

ent among troops stationed in towns or cities, where opportunity is afforded the soldier to perform his religious duties. It is when removed to remote frontier garrisons, beyond the restraining influences of civil associations, that the soldier, in his hours of relaxation from the routine of military discipline, needs the guidance and instruction of his clergy.

As a remedy for the existing discrimination against Catholics in this matter of the appointment of army Chaplains, a BILL was drafted and submitted to Congress during its last session by the Catholic Union of New York city. Under the operations of this Bill, it would become obligatory upon the Secretary of War to cause an examining Board to assemble and pass upon the mental and physical fitness of those now in service, to continue to perform the duties of their office; provision being made for the retirement of those found incapacitated and of such supernumeraries as would be created by subsequent provisions.

It also provides for ascertaining the religious belief of every officer and enlisted man in the army, for the assignment of such Chaplains as would not be retired and for the appointment of additional ones. It abolishes the office of Post Chaplain and substitutes therefor a Chaplain for each 800 men in the service, with assignment to military departments; the Chaplain for each body of 800 representing the religious faith of the majority of the men. It is further made obligatory that he shall visit each post and garrison in the department twice a year.

The general features of the Bill are admirable, and would if they could be enacted into law prevent the discrimination now made. We would, however, with due deference to the gentlemen who drafted the Bill, suggest that it is defective in several points, principally in that it covers too much ground and enters too much into detail.

In its present form it will meet with such serious opposition in Congress as to endanger its becoming a law. By careful pruning and remodeling it can be made effective and at the same time retain all its essential elements. Divested of its objectionable features, it will gain friends from persons who would now feel forced to oppose it in self-defence.

We speak thus frankly of a measure involving such high interests, because we feel a personal interest in its success, apart from the reparation of a wrong inflicted, for by the operations of a law such

as is contemplated by this Bill, every Catholic clergyman who would be assigned to duty on the frontiers under it would become, in a greater or less degree, a missionary among the Indians living within his spiritual jurisdiction.

In this connection we publish the text of a Bill submitted by us to Congress, and subsequently incorporated, without material change, into a Bill reported to the House of Representatives by the Committee on Indian Affairs. Should it become a law, it will effectually annul the forced and narrow construction given by officials to the constitutional provisions that regulate religious questions, and therefore we invite the attention of our readers and of the Catholic press to the main features and object of the Bill.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That all religious denominations shall enjoy a free and equal right to erect and maintain church and school buildings on any or all Indian reservations, and shall not be molested in their religious or philanthropic efforts to advance the Indians in moral, religious and literary culture; but shall all equally and alike be perfectly free and encouraged in the prosecution of their civilizing and educational efforts.

SEC. 2. That every person who shall violate the said act, or who shall advise, encourage or in any way aid or abet its violation, shall be punishable by a fine not exceeding three hundred dollars and by imprisonment not exceeding two years; and the district court of the United States held nearest the reservation or place where such offence has been committed shall have jurisdiction of the same.

OUR MISSIONS AND SCHOOLS IN 1870 & 1878.

The Church may well feel encouraged at the progress made by her, in the establishment of Missions and Schools under the operations of the present Indian Peace Policy, notwithstanding the many and varied obstacles that have had to be overcome.

During the eight years' existence of the policy, through the exercise of timely efforts, by prudent and judicious action, and above all by being able to refer with commendable pride to the uniform success attendant upon her conciliatory and equitable treatment of those entrusted to her ministration, she has been enabled to successively extend the field of her labor and multiply the number of her representatives, so that the expiration of this eight years finds us, not only with the number of missionaries and teachers doubled, but with an increased number of missions, churches and schools, and a very largely increased territory to be traversed and thousands of additional Indians to be brought under the beneficent teachings of her zealous and devout representatives.

To those not familiar with this question of the extension of missionary work, it may seem an anomaly, that there should be any difficulty whatever in founding new missions or schools. To such, however, we would say, that under the forced and abstract construction given by officials to the constitution and laws of the land, the scope of a Missionary's labor is restricted to the metes and bounds defined for him in official circles, and this irrespective of the Indians' religious faith or preferences.

Again, it must be borne in mind that before a new mission or school can be established, provision must be made for the support of those charged with its conduct, and frequently appropriate buildings be erected in which to hold services or impart instruction. These require money, and while the Government is generously disposed, and has, particularly under the present administration of the Indian Office, been desirous of encouraging civilization through the instrumentality of religion, it, except in rare cases, declines to make allotments of money, until there is some positive assurance that beneficial results will justify the expenditures.

For these reasons and that all denominations are ever jealous of what they may hold to be their prescriptive rights, the Church has had to advance by progressive steps, at the same time vigilantly guarding the widely scattered interests entrusted to her from the attacks of open enemies or the inuendoes of secret foes.

At the close of the fiscal year 1870, seventy missionaries and teachers represented the interests of the Church among the various tribes of Indians and were distributed as follows:

With the Pueblos of New Mexico,	-	-	-	-	19
" Indians of North California,	-	-	-	-	1
" Mission Indians of "	-	-	-	-	3
" Grand Ronde Indians, Oregon,	-	-	-	-	1
" Umatilla " "	-	-	-	-	1
" Klamath " "	-	-	-	-	1
" Tulalip " Washington Territory,	-	-	-	-	8
" Yakama " "	-	-	-	-	2
" Colville " "	-	-	-	-	4
" Cœur d'Alenes " Idaho,	-	-	-	-	4
" St. Ignatius " Montana,	-	-	-	-	8
" St. Mary's " "	-	-	-	-	5
" Blackfeet " "	-	-	-	-	2
" St. Mary's, for use of Osages, Kansas,	-	-	-	-	2
" Chippewa Indians,	-	-	-	-	7
" Penobscot " Maine,	-	-	-	-	1
" Nez Perces " Idaho,	-	-	-	-	1
Total,					70

As in contrast with the foregoing, we find that at the close of the fiscal year ending June 30, 1878, the Church had actively engaged one hundred and forty-five missionaries and teachers, many of whom were in receipt of salaries from the Government, as com-

pensation for services as teachers. Their assignments were, according to latest statistics furnished us, as follows :

With Pueblos of New Mexico	-	-	-	-	19
“ Indians of North California	-	-	-	-	1
“ Mission Indians of California	-	-	-	-	3
“ Grand Ronde Indians, Oregon	-	-	-	-	5
“ Umatilla	“	“	-	-	1
“ Klamath	“	“	-	-	1
“ Tulalip	“	W. T.	-	-	12
“ Yakimas	“	“	-	-	8
“ Colville	“	“	-	-	8
“ Cœur D’Alenes	“	Idaho	-	-	4
“ Nez Perces	“	“	-	-	3
“ St. Ignatius	“	Montana	-	-	12
“ St. Mary’s, (Bitter Root)	“	“	-	-	5
“ Missoula	“	“	-	-	6
“ St. Mary’s, Kansas	-	-	-	-	2
“ Blackfeet, Montana,	-	-	-	-	2
“ Cross Village, Michigan	-	-	-	-	6
“ Penobscot Indians, Maine	-	-	-	-	1
“ Marquette	“	Michigan	-	-	6
“ White Earth, Chippewas and others	-	-	-	-	2
“ Pembina	-	-	-	-	1
“ Menominees, Wisconsin	-	-	-	-	3
“ Prefecture Apostolic, Indian Territory	-	-	-	-	10
“ Sioux Indians	-	-	-	-	21
“ Alaska Indians	-	-	-	-	2
Total					145

In 1870 the church had established among the several Indian tribes forty-three churches, three boarding and five day schools, to four of which schools, viz., two at Tulalip, one at St. Ignatius and one at Umatilla, the Government granted an annual allowance of \$9,000.

At the close of the fiscal year, 1878, we find these numbers respectively increased as follows :

Total number of churches	-	-	-	-	57
“ “ boarding schools	-	-	-	-	11
“ “ day schools	-	-	-	-	19

During the past year there was derived from the Government an allowance of \$20,900 for the support of the schools at Tulalip, Grande Ronde, Umatilla, Colville, Flathead, Devil’s Lake and Standing Rock Agencies.

From the statements thus given, we find a respective increase for the year 1878 over that of 1870 to be—

Missionaries and teachers	74	Boarding Schools	-	8
Churches	-	Day Schools	-	14

Government allowance in support of schools, \$11,900.

THE BUREAU OF CATHOLIC INDIAN MISSIONS.

This Bureau was organized in January, 1874, by the Most Rev. Archbishop of Baltimore, at the request of Bishops having Catholic Indians in their dioceses. These Bishops, residing at remote distances from the seat of Government, found it impossible to personally represent the increasing wrongs, grievances and sufferings of their Indians, nor would their limited means admit of their retaining individual representatives at Washington to seek relief from the proper authorities. In view of these facts, and in order to obtain more perfect harmony of action, they, after full consultation, deemed it advisable to secure the establishment at Washington of a single medium of communication with the Government, which, by its presence and familiarity with official routine, would be enabled to give more forcible expression to their demands than could be done through individual representatives, even if such a costly and divided system would have received recognition by the authorities. Entertaining such views, they made application to his Grace of Baltimore to take such action as would fulfil their wishes; and it was in compliance with the request thus made that the Bureau as now organized was formed.

CATHOLIC INDIAN MISSIONARY ASSOCIATION.

In October, 1875, a number of Catholic ladies of Washington, appreciating the importance of the work in which the Bureau of Catholic Indian Missions* was engaged, and the necessity of regularly organized help for the accomplishment of its object, formed, as an auxiliary to it, the "Catholic Indian Missionary Association." God, blessing their work, the Association has extended its benevolent influences, until, at the present date, it has, under local episcopal sanction, branches in forty dioceses. This Association is composed of persons contributing annually the sum of one dollar for the benefit of the Catholic Indian Missions. For convenience of administration it is divided into bands or circles of fifteen, the members of each band paying to the leader the membership contributions, which are remitted to the Treasurer of the local association, or to the pastor of the parish, and by him sent quarterly to Very Rev. J. B. A. BROUILLET, Treas. C. I. M. F., Washington, D. C.

Where practicable the Association should be in charge of a zealous and energetic lady, who, acting as its President, will be able and willing to devote her services to organizing and forwarding the charity.

The National Association is under the general superintendence of a Lady Superior, who will be in communication with the heads of the various diocesan and district associations, and will issue all necessary instructions for their guidance and secure from them such suggestions as they may deem essential to the interests of the cause.

Private contributions sent to the Treasurer General will entitle the sender to all the privileges and indulgences granted to the Association.

A plenary indulgence can be obtained annually on the 19th of March, St. Joseph's Festival, by all members and contributors, and a further indulgence of seven years may be gained daily by all female members of the Society who recite the special Prayer prepared by His Holiness Pius IX.

The Patron Saint of the National Association is St. Joseph, but each branch may have its special patron.

A mass is said on the first Monday of each month for the benefit of all members and contributors.

* See preceding page.

ANNALS

OF THE

Catholic Indian Missions

OF


AMERICA.




PUBLISHED BY THE

BUREAU OF CATHOLIC INDIAN MISSIONS.

WASHINGTON, D. C.

 *The Annals are furnished gratuitously to the Leader of each Band of the Catholic Indian Missionary Association, for circulation among its members. Additional copies will be supplied at a cost of ten cents each—or eight dollars per hundred. It is requested that early information be given as to the number of copies required of the next and succeeding issues.*

 *All remittances to the Treasurer of the Catholic Indian Mission Fund, should be by Draft on New York, or by Post Office Order, and should be addressed to LOCK BOX 60, WASHINGTON, D. C.*

THE ANNALS.

INDUSTRIAL-EDUCATIONAL SCHOOL AND FARM AT STANDING ROCK AGENCY.

In the last issue of the Annals we had occasion to state, that an appropriation of six thousand dollars was looked for from the Government, to be applied during the current fiscal year, ending June 30, 1879, for the commencement of an Experimental School and Farm at the Standing Rock Agency, under the plan proposed by the Bureau of Catholic Indian Missions to the Department of the Interior.

As was then anticipated, an allotment of this sum (\$6,000) has been made and applied to inaugurate the plan submitted for consideration, which is given below. During last fall the Very Rev. J. B. A. Brouillet, Director of C. I. M., visited Standing Rock Agency, and gave his personal supervision to the opening of this School Farm. His report to the Hon. Commissioner of Indian Affairs is herewith printed.

As the success of this Experimental School now seems assured, the Bureau of Catholic Indian Missions is confident of securing such continuous annual allotments as will guarantee its permanency, and will in the course of two or three years not only render it self-supporting, but establish it as the exponent of all future methods of civilizing the Indian wards of the Government.

PLAN FOR THE EDUCATION OF THE INDIANS OF THE SIOUX NATION.

It is proposed that a Central Industrial School and Farm be established on the Standing Rock Reservation for the benefit of the Sioux Nation: at which point the Indians from all the Reservations of this Nation may come at any time and be instructed in

such of the trades and works of civilized life as they may be found most readily to comprehend and willing to learn, including the elements of education, herding, the care of the dairy, farming, and the trades of weaver, carpenter, blacksmith, miller, shoemaker, tailor, &c. &c.

The proper execution of this plan will require two establishments, one for each sex, working separately but in harmony with each other; and each establishment should be of a capacity to lodge, board and teach from 100 to 200 persons, of all ages from infancy to middle and old age, each individual being assigned to the labor for which he or she seems best fitted.

As these people learn to labor and properly care for cattle, and become prepared to make their living by farming or the trades, they will desire fixed homes and farms in severalty. They will then appreciate the value of the agricultural implements that have been and may hereafter be purchased by the Government for their use; and if these implements and the cattle that the Government may be bound by Treaty, or for other reasons disposed, to furnish the Tribes at Standing Rock are distributed as the U. S. Agent and the Principal of the School jointly direct, a wise and profitable distribution of the Government annuities will be made, and the articles distributed will be placed only in the hands of men who want them because they know how to use them.

Those who learn trades can be put under pay as soon as they are sufficiently qualified to justify it, and can then be assigned to the various Agencies in the place of the white employees.*

Three annual appropriations of ten thousand dollars would be amply sufficient to erect the temporary buildings, stock the farm and provide the necessary implements, tools and work animals for the schools here proposed.

An allotment of from \$300 to \$500 a year would be ample salary for each teacher, nurse, cook and mechanic of the school and farm, making the aggregate annual cost for such an establishment about \$6,000; and it can safely be estimated that within two or three years the compensation for teachers, mechanics, &c.,

*There are now between eight and nine hundred white employees at the U. S. Indian Agencies, the great majority of whom are doing work that Indians can do, or can readily be taught to do, and in some cases competent Indian employees have been discharged to give place to white men who were brought from distant States.

can be largely, if not entirely derived from the products of the farm, dairy and work shops.

If this plan is successful at Standing Rock; it can, of course, be easily extended by transferring teachers from this first school to such others as may hereafter be established.

The execution of this plan will not involve the Government in the expenditure of one dollar more than it is now bound by treaty to expend for the education of the Sioux; on the contrary, it will enable the Government to discharge its TREATY OBLIGATIONS to this people at a much less expenditure than any plan now in operation, or any that is now proposed.

The truth of this is made plain by an examination of the Treaty of 1868 with the Sioux, which provides that the Government shall give a practical education to all Sioux children who may be induced to attend school. It is also made obligatory on the Agent to force the parents to send their children to school, and that there shall be a teacher and one school-house for every thirty children. Official statistics show that there are at least 2,400 Sioux at Standing Rock; of this number, over 1,200 are children, of whom 800 are entitled to the benefit of the Treaty Schools; and as all the Indians at Standing Rock ask that teachers be furnished them, and school houses built for them within the reach of their children, the Government should make provision for the education of at least 600 children. This would require the building of twenty school houses at a cost of not less than \$1,000 each, and the employment of twenty teachers at a salary of not less than \$800 each per annum; making a present expenditure of \$20,000 for houses and an annual expenditure of \$16,000 for teachers. The \$20,000, with cost of repairs, is more than is asked for by the plan here proposed, and the \$16,000 per annum required for teachers is \$10,000 more than is asked for the teachers, nurses, cooks and mechanics to be employed under the plan here proposed. Besides, the board and clothing of the pupils would cost the Government nothing additional, as the allowance for such must be furnished whether the children are at school or at home.

It should also be borne in mind that the Treaty Schools will be a burden upon the Government as long as they exist; whereas the school here proposed will certainly become self-supporting in the course of a very few years.

BUREAU CATHOLIC INDIAN MISSIONS,
Washington, D. C., Oct. 24, 1878.

HON. E. A. HAYT,

Commissioner Indian Affairs.

SIR: With a view to an early and earnest fulfillment of my contract, of date August 15, 1878, relating to the establishment and conduct of a Model Industrial Farm for the use of the Indians of Standing Rock Agency, Dakota, I have the honor to report, that during the month of September last I spent some three weeks in locating, and directing work upon, said farm.

This farm is situate on the bank of the Missouri River some fifteen miles south of the Agency, on a level plateau (table land) of some four or five miles in length, by about one mile in width. Back of this are ranges of bluffs and hills many miles in extent. The land of the farm is all of a rich, black character, well adapted to farming purposes, buffalo grass growing upon it in great profusion. Soil of a similar character in Oregon and Washington Territory, yielding on an average of from thirty-five to forty bushels of wheat to the acre. Constituting a part of the Farm is the largest area of cottonwood timber to be found on the reservation, covering about one mile square.

I located the building sites on the bank of the river about midway of the plateau, and adjoining the timber, where a good and convenient landing is secured. During my stay and under my supervision, some twenty (20) tons of hay were cut, and on taking my departure I directed that as large a crop be secured as the advanced state of the season would admit of. Owing to my inability to secure a breaking plow, no fall plowing has been done.

To carry out the views contemplated in the establishment of the Farm and Schools, I planned two separate buildings, the one for males, the other for females. Each is composed of what should be the main school building, with the necessary outhouses for the same. The buildings forming squares, and separated from each other some four hundred (400) feet, with a chapel midway between them for the use of both schools. Each of these buildings fronting the river, and placed some two hundred (200) feet back from the bank and some three hundred (300) yards from the landing, the main buildings being estimated at from 40 to 50 feet wide by 224 feet long, each two stories high and to be built of

brick burnt on the ground. Ten outhouses, to be used as shops, &c., 20 by 50 feet and 10 feet high, to be attached to each main building. One of the latter is now built of rough logs, with dirt roof, and three more of the same kind are expected to be finished by the first of December. During the winter, the erection of additional shops and outhouses will be continued as they may be needed.

It is not contemplated to erect the main buildings until sufficient means can be secured from appropriations and the profits of the farm.

On the completion of the four shops referred to, they will accommodate from fifty to sixty males, and in order to secure attendance at this School as well as the School immediately at the Agency, I would respectfully suggest that an order be issued by the Agent setting forth that no rations will be issued to children of proper school age unless they be school boarders.

The following approximate estimate is submitted of articles necessary for the completion of the four buildings now in course of erection, and to supply the wants of the fifty (50) boys it is believed will be in attendance as soon as these buildings are completed, as well as for necessary farming purposes.

32 double windows and glass	\$128 00
8 doors	32 00
1,000 feet dry pine lumber.....	40 00
50 prs. blankets	250 00
4 plows	100 00
6 heating stoves	72 00
2 cooking stoves	50 00
2 wagons	200 00
8 yoke oxen	800 00
1 pair horses	250 00
1 set double harness.....	60 00
Log chains, &c	100 00
150 lbs. shoe leather	180 00
300 yds. cloth	300 00
6 Cows.....	150 00
Incidentals, feed, seed wheat, &c.....	500 00
	<hr/>
	\$3,212 00
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In connection with this report, I would state that the three instructors now employed are well qualified for the discharge of the duties assigned them, for the present at least. One of these employees is a tailor, to teach the boys to make, mend, take care of, cut and sew their own clothing; one a shoemaker, to teach them his trade, particularly to make and mend their own shoes. The third has charge of general farm-work and supervises the work of the boys in these directions.

Three weeks of close observation convinced me that the services of few could be secured who would make themselves more useful with the boys, particularly the instructor in charge of the farm branch.

If the appropriation for the ensuing year enables us to carry on the farm on the scale contemplated, the services of a general superintendent will be secured to take charge of the management of the entire farm and school. This will also enable us to have some eight plows constantly engaged during next summer in breaking ground.

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Respectfully submitted.

J. B. A. BROUILLET.

ABBOT MARTIN AMONG THE SIOUX AT RED CLOUD AND SPOTTED TAIL AGENCIES.

As pertinent to the foregoing report of the Very Rev. Father Brouillet, we publish the following highly interesting letter from the Right Rev. Abbot Martin, who has under his special jurisdiction the Sioux Missions. We also give the synopsis of a lecture recently delivered by the Abbot, before the Catholic Indian Missionary Association, at St. Louis, Missouri:

YANKTON, DAKOTA, *Oct. 9, 1878.*

VERY REV. AND DEAR FRIEND:

I have just returned from my visit to Spotted Tail and Red Cloud. With the former I had two interviews,—at one we had a pleasant chat, at the second his principal chiefs were present. Spotted Tail made the opening speech in the following words:

"We live now in the country which we have chosen with the permission of the President. For a number of years the white people have taxed themselves to give us our support ; hereafter, we must endeavor to find it ourselves. There is no buffalo, no game left ; we must draw our living from the soil.

"The soil of the Rose-bud country is not of the best, but if you look around you will find good ground here and there, and you should not mind the distance from the Agency, because you come here for your rations only once a week.

"We shall then need somebody to show us how to do, and now the priest you see here has promised that he will come to us next spring with other religious men and women to teach us and our children. The Black Gown is the kind of teacher we want and no other."

After this address, two of the chiefs arose, one, among the elder, the other, one of the younger ones, to express their joy at seeing me and hearing my promise : when I, in my turn, spoke to them of Christianity as the source of social progress and material prosperity, they all showed their appreciation of my remarks by repeated "How, How's." I then took leave by shaking hands with each one and left the tent.

On Saturday evening, September 21, I visited Red Cloud, whose camp of five hundred tents or lodges, was then twenty-five miles to the northeast of Rosebud Agency, on Little White Earth River, and met him just as he returned from a trip to the Missouri River, I was, of course, his guest for the night. I have seldom seen a family circle more happy and innocent. Red Cloud and his wife, being advanced in years, the three daughters prepared and served supper and breakfast, also looking after the buggy, harness and horses, which latter they gave in charge of the herder. Two boys of fourteen and sixteen came home about supper-time. The grandchildren were the object of the kindest attentions from all the members of the household. On my arrival I had given to each one a medal of the Blessed Virgin ; half an hour afterwards I saw them all decorated with it, and even the boys, on receiving theirs, wanted to wear them immediately.

In the morning the chiefs came to tell me how glad they were to see I would not abandon them, but would open the school, and be with them next spring. Red Cloud said : "As long as we were travelling around, we were losing all the time. We must now do

as the whites do. The country in which we are going to settle, seems to me to be better than that I see around me here, and when you come to help us and our children, I hope to make a good home of it. You will tell the President to give us the oxen, wagons, plows and mowers which he has promised us."

During our conversation I learned a good deal of his (Red Cloud's) biography and experience, and I could not, next morning, have parted from him so soon were it not for the prospect I have of meeting him again in the early spring.

My round trips to the several Dakota or Sioux camps and agencies is now completed. I have found the entire nation anxious to have Catholic Missionaries, Churches and Schools. Had I the men and means, it would not be a long and difficult task to make them Christians. At every Agency there are from two to four villages, camps or settlements; if there was a resident priest in each of them he could regulate their whole life. The Indians, young and old, would assemble in the chapel morning and evening; they would work willingly under the direction of the man of God; two or three Sisters might take charge of the school, and in a few years Christian faith and life would grow into all of them. Sisters for this hard and weary task can be found. Two religious orders are already at work; the Grey Nuns of Montreal at Devil's Lake, the Benedictine Nuns, from Ferdinand, Indiana, at Standing Rock.

The Presentation Nuns of Ireland have for the past three years been anxious to engage in the education of the poor Sioux children. I cannot describe the hardships and privations the good Sisters undergo and the good work they accomplish in all directions, but to them certainly belongs the praise bestowed in the Pastoral Letter of the Archbishops and Bishops of the United States, assembled in Council at Baltimore, October 21, 1866, when they said "We are penetrated with the most profound respect for those holy virgins; we fulfill one of the pleasantest duties in giving public witness to the virtue and heroism of those Christian maidens, whose lives exhale the sacred odor of Jesus Christ, and who by their devotion and their spirit of sacrifice have contributed more than any other cause to produce a happy change in the minds of those estranged from our faith."

But we need also more priests and brothers of the same virtue

and heroism. In order to secure, train and sustain such, we should have at some favorable point in the Dakota or Sioux country a Benedictine Monastery, built after the same plan, if not of the same dimensions, as the Abbeys erected a thousand years ago in the wildernesses and among the barbarous nations of Europe. Such a house of God would not only secure the divine blessing, without which he that plants and he that waters, profits nothing, but it would also be a centre of life and action, a retreat for bodily and spiritual restoration, and for the surrounding population of hitherto untutored savages this house would exhibit a bright model of Christian life, in its liturgical, moral and social aspect, where they could learn how to work and pray, how to cultivate their soil and their souls.

At no distant future the sons of St. Benedict would then see themselves surrounded by a double family, the monastic and the rustic, united to each other by faith, labor and common prayer. From the midst of the boundless prairie, so long unapproachable, and deserts henceforward repeopled, would everywhere arise hymns of joy, gratitude and adoration. The prophecy of Isaiah would again be verified for them and by them; "Ye shall go out with joy and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clasp their hands: instead of the thorn shall come up the fig-tree, and instead of the brier shall come up the myrtle-tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

Such centres of Civilization were established and built in Europe with the help of Sovereign Kings and Princes. In this country we will have to look to the Sovereign Christian people. During the last two years I have been repeatedly asked the question, both by civil and military officers of the Government, how it came that Catholics, many of whom are rich, were so much behind other denominations in their contributions towards the conversion of heathen nations, and more especially our Indians? My answer was, that the Catholics had not yet been called upon. May I not hope, that soon I shall be able to give a better answer—or rather that in the future, there will be no cause for such questions; should not those whose contributions must be small, pray often and fervently, that God may open the hearts and hands of those who have ample means?

And those who are blessed with charity towards the suffering souls of purgatory, or have made the heroic act, should they not ask these holy souls to join when in Heaven their prayer with ours for the conversion of the Indians?

One thing seems to be certain, that if the Indians do not become Catholics soon, the fault is not theirs.

Thanking you most sincerely for the active sympathy you have always shown for the Dakota Missions.

Very Rev. Dear Sir,

Your humble servant,

ABBOT MARTIN.

“GOOD WORK.”

CATHOLIC INDIAN MISSIONARY ASSOCIATION “MEETING.”

Right Rev. Abbot Martin, superior of the Benedictine missions among the Dakota Indians, was then introduced by Father Doherty. He spoke for half an hour, giving very interesting details of his work among the Indians, from whom he had come to be present at this meeting. The Dakota Indians under the charge of himself and his Benedictine Brothers number forty thousand souls. They are called Sioux by the American people, though they call themselves Dakotas, which means Friends. He related his meetings with Sitting Bull, Spotted Tail and Red Cloud. The only time he ever smokes is when he meets these personages, and then he has to do so as a sign of friendship to them. He said that he had promised the two latter chieftains to have a Catholic school in each of their encampments by next spring. He was in danger of failing to keep his word. But he would rather die a thousand times than fail, because if the Indians found that he did not or could not keep his word he could do nothing with them. He appealed to his hearers to help him to carry his heavy burdens.

Father Doherty then said a few words by way of report as to the number of annals and congressional documents bearing upon the Indian question, which he had distributed. He referred to his testimony before the Senate commission lately assembled in this city, and stated that he thought he would be derelict in duty and false to his office if he had not gone before them and told them the truth as to the abuses of the present system of Indian government.

He also read a strong letter from Archbishop Gibbons of Baltimore indorsing the association. He promised to call the special attention of the Catholic Bureau at Washington to the needs of Abbot Martin's mission. But outside of that he said Catholics would not let the good abbot die; they would see that he did not disappoint his Indian children, and they would respond generously according to their means—every one something—to the abbot's appeal. Collection cards for the coming year were then distributed, and after the blessing the meeting adjourned.

MISSIONS OF ARIZONA.

We are indebted to the Rt. Rev. Bishop Salpointe for the following historical sketch of these ancient and interesting Missions. He says:

I would premise by saying,—I believe there can be no exception among the Indian Agencies of Arizona over which the claims of the Catholic Church should not be recognized.

The evidences of the records that are still to be found in the churches of the Missions, show that all the Indians of the Territory, with a possible exception of the Apaches, were the object of the most assiduous care of our Missionaries from the time of the arrival of the latter in the country till 1825-6, when they were compelled to leave on account of the revolution that brought about Mexican independence.

I have before me a list of over forty priests, who succeeded each other, in the mission work of Arizona, from the year 1720, to the date above-mentioned. Several of these bore the fatigues and privations of their ministry to the end of a long life. Some laid there the seeds of premature death, while others perished by the hands of those they wished to benefit.

The general insurrections of the Pimas, in 1751, against the Seris of Sonora, near the Gulf of California, though having nothing to do with religion, did not fail to greatly impair its advancement. For in addition to the injury caused by the death of a few priests, it forced others either to leave the country or to remain with their empty and unattended churches. This mission was re-opened in 1754, when during six days ninety-nine children, belonging to the villages of Tubac, San Xavier del Bac and Tucson, were baptised.

This number of baptisms indicates what degree of progress the Catholic religion had made among this branch of the Pimas, known as Papagos, at that early date. These Papagos, who then, as now, occupied all the south-eastern portion of the territory, were the first to be converted to the faith, and carried the light of the Gospel from tribe to tribe. Of the many churches built by and among them, that of San Xavier alone has resisted the injuries of time and the abandoned condition to which they were necessarily left by frequent recurring revolutions. It still stands a magnificent monument of their zeal and piety. The others, throughout the territory, present, to-day, nothing but a mass of ruins more or less distinct. The Indians who lived in the vicinity of these churches, have either joined the Papagos or dispersed themselves throughout Sonora.

The Pimas divided into small tribes and scattered themselves along the Rio Gila river, where are still to be found the ancient ruins of Casas Grandas. While no record exists of the Churches these Indians may have built, with the exception of that of the Concepcion, where Fort Yuma now stands, we still have evidence that many of the Indians were converted to the faith, though their daily and continued association with the heathen of the tribe, rendered them unstable, ungrateful and stubborn, and caused them to abandon themselves to their old time abuses and superstitions.

As to the Apaches, I can nowhere find mention made of missions having been established among them. This fact is easily explained by their wild and roving life. Like true sons of Ishmael, they have always had their hand raised against every one, and the hand of every one has always been raised against them. Their never-ceasing quarrels with neighboring tribes and the wandering life they followed, would hardly have admitted of the establishment of churches among them. But it is not probable that missionaries, as zealous as were these early Fathers, whose single object, the conversion of other tribes, would have failed to cast their lot, even among them. This view is borne out by the fact that the records show that the rite of baptism was performed on Apache children, and the further fact of the continuing respect shown by these Indians for the Catholic Priest, whenever they meet him. Priests have been known to have been attacked and captured by them, but immediately released when their office became known. This plainly indicates that they must entertain

some idea of religious personages, and this idea could but have originated in intercourse between them and the early missionaries.

Again: we find many among them wearing rosaries and medals, which they show as signs of peace and friendship.

Dr. Handy, whose has passed many years among them, bears strong testimony as to their religious belief, and, though not a Catholic himself, he strongly indicates their preference for the Catholic faith.

Since 1826 the Missions of this Territory have not always received the attention given them before that date. Many years were required to replace the clergy, who, by reason of the Mexican revolution, were forced to abandon their flocks, the Spanish government that had previously supported them having withdrawn all aid. It cannot, however, be said that the Indians were abandoned by the Church, for while Arizona remained in the diocese of Culiccan, Mexico, the priests of Sonora visited them at certain seasons, and as often as their services were absolutely required at the several Missions.

Subsequent to the cession of the territory to the United States by Mexico, it was in 1858-'9, by a decree of the Court of Rome, annexed to the diocese of Santa Fe, N. M., and then came under the Episcopal jurisdiction of Bishop (now Archbishop) Lamy, who, during the same year, sent his Vicar General to visit the most important settlements. Subsequently the Bishop himself paid them a pastoral visit and established a residence with two priests of the Society of Jesus, one at Tucson, the other at San Xavier del Bac. In 1866 the writer, accompanied by two priests, joined those already there, and since this latter date all the Indians of the territory, including the Apaches, have from time to time been visited. It must, however, be admitted that, excepting among the Papagos, who are nearly all Catholic, but little benefit has been derived from these visits.

Receiving from the Government nothing in their behalf, and not ourselves possessing the necessary means to establish Missions at such points as we might hold to be essential, we could only have interviews with the several tribes as we passed through their country. We are, however, convinced from the intercourse had with them, that they would gladly welcome us could we permanently establish ourselves among them.

On one occasion I asked an old man of the Maricopas if I would be welcomed among his tribe and be permitted to teach the young men to read and write like the Americans, so that in time his people would be able to determine values as the whites do and not be cheated by the bad men among them. He would not permit me to proceed further, but said, if you wish to instruct the young, come as soon as you please, I will see that you be welcome and will urge that you be permitted to baptise the children. The same spirit has been evinced by the Apaches, who, when visited by a priest, were always pleased to see him, and invited him to remain with them, saying, "It is good for us that you pray to God to preserve our people from all contagious diseases and from famine. Your presence will make us all feel happy."

Again, the same priest writes: "While at Camp Grant, an Indian who had met me before, politely greeted me, saying he was delighted to see me and thanked God that I had arrived in good health; that he wished me to live with the Apaches to make them good. As a general thing, the Indians manifested a great deal of affection, respect and confidence."

Such, then, is the religious disposition of the Indians of this territory, and such the condition of our Missions. I am satisfied that with suitable means at our disposal and encouragement from the Government, that great progress could be made in evangelizing and civilizing them, but without such aid and recognition our hands are tied, unless it be for our more immediate labors among the Papagos.

MISSION SCHOOLS.

It is gratifying for us to lay before our readers the appreciative letters printed below, and to be able to state that they form but a part of the many received by the Bureau of Catholic Indian Missions, each expressing thanks for aid rendered or for the continued and successful exertions made by the Bureau in behalf of Indian Schools and Missions.

TULALIP INDIAN AGENCY, W. T., *Oct.*, 1878.

VERY REV. AND DEAR FATHER:

I am unable to express to you, in words, the deep feeling of our gratitude for the great and watchful interest you are constantly

taking in the welfare and advancement of our dear Mission here at Tulalip.

The increase of the annual allotment you have secured from the Indian department for our Schools, for the present year, will secure to us many advantages in providing for a still greater number of Indian children in our boarding and Industrial schools. This will prove a great consolation to us, as the children are all exceedingly anxious to learn their religion, as well as to secure advancement in all their lessons and industrial pursuits. Under the liberal conditions of this contract we can supply them with the necessities of life, and occasionally confer on them little comforts, that will greatly tend to render our care and assiduous labor more effective.

Rev. Father Boulet has recently arrived to take the place of the Rev. Oblate Fathers, who, as you know, have been recalled by their Superior to British Columbia. Owing to his great knowledge of the Chenook language and his extended experience in Missionary life, Father Boulet is already ingratiating himself with our Indians, all of whom love him very much. It was necessary for them to have a Black Gown of such merit and experience to succeed the devoted Fathers, Chirouse and Richard, whose instruction and love they can never forget.

At present there are only four Sisters to attend to all the teaching and work of the two schools, boys and girls; but we confidently expect more help, as soon as our Mother Superior shall arrive from Canada, and she is, we are advised, already on her way back to our dear home, the Mother House at Vancouver, W. T.

Now, Rev. Dear Father, we have nothing to offer you in return for your extreme charity and zeal in behalf of our dear Indian Mission, except the sincere wishes and fervent prayers of your humble servants and the most heartfelt gratitude of the numerous Indian pupils of Tulalip.

I remain in the sacred hearts of Jesus and Mary,

Most respectfully, yours,

SISTER BENEDICT.

ST. IGNATIUS' MISSION, FLATHEAD AGENCY,

MONTANA, *Oct. 14, 1878.*

VERY REVEREND AND DEAR FATHER:

The Sisters not being prepared to take charge of the Boys'

School, secured by you for us, I have concluded to take it myself. At present, there are four boys at the Sisters' School, but they will, in about two weeks, move over to our place.

I would like to know what the views of the Government are as to the age of the boys to be taken, as it is extremely difficult, if not entirely impossible, to induce boys, who already make a living by their work, to enter the School. Besides, many of this class might prove unmanageable. I would suggest that the way to make a success of the School would be to take boys between the ages of 9 and 13 years. When the Sisters first opened their School, they took girls of a large growth, but the plan proved unsuccessful. And I see no reason to think it would prove different with the boys.

I am now making plans for a new School Building, but not knowing how long the present contract secured by you with the Government will last, it might be imprudent for me to go on with it, without some assurance as to its continuance. Please let me know the intention of the Government in this regard.

The contract calls for a manual labor or industrial School. Let me know in what educational branches, and to what extent, the pupils are to be taught. If in teaching them the industries, it will be necessary to hire blacksmiths, carpenters, &c.; if so, it will make it very expensive for us to conduct the School. Will you, therefore be kind enough to give some explanations upon these subjects, and let us fully know the wishes of the Government, so that we may endeavor to give satisfaction.

Hoping to hear from you soon, and recommending myself to your prayers,

I remain, respectfully,

L. VAN GORP, S. J.

ST. XAVIER'S I. MISSION, BARAGA, MICH.

Very Rev. J. B. A. BROUILLET, V. G., *Treas. C. I. M.*

Rev. Sir: We are rather hard pressed for means to complete our new building. The Sisters have been out among the miners of our district trying to collect enough to meet our present wants, but have not succeeded, as times are so hard. We then concluded to again petition the Bureau of C. I. Missions for aid; but as we only a few months ago received help from the same source, we

naturally feel a delicacy in asking so soon again, yet we have to do many difficult things, for the salvation of our poor Indian. The only difficulty we have to contend with at the present time is the building. We could get along very well, if this matter was cleared up. We trust, then, with the help of Divine Providence, you will do what you can for us.

Hoping that God may bless and protect your efforts in the good work,

We remain yours, most respectfully in Xt,

SISTER MARCELLINE,

Sup. Sisters of St. Joseph.

VERY REV. SIR:

Your short but massive letter of Aug. 9th, '78, reached its destination by last mail. Your Reverence has achieved a feat. Many, many thanks to your Reverence on my part and on the part of all for your strenuous exertions in behalf of our Catholic Indian Schools.

Father Cotaldo will be here in a few days, and it will gladden his heart to read such news.

We will endeavor to have forty pupils and more between the two Schools. Our Boys' Schools will begin the first of September; the Sisters' School has never been suspended, from its commencement till now,—for whenever the Agent brought news to suspend the School, I told them to keep on.

Thanks, then, again.

Yours, respectfully,

U. GRASSI, S. J.

COLVILLE, Aug. 28, '78.

We reprint from the St. Paul and Minneapolis *Pioneer Press*, of January 3d, a letter of much interest, exposing the condition of the Catholic School on the White Earth Reservation. In this connection we deem it proper to state, that for reasons made known to Bishop Seidenbush, in whose Episcopal jurisdiction this School is located, no application could be made to the Office of Indian Affairs, by the Bureau of Catholic Indian Missions, for an equitable proportion of the School Fund. If, as we infer from the letter, the objections then existing have been removed, we may entertain the hope that in making an assignment of the Educa-

tional Fund for the ensuing year, the Honorable Commissioner of Indian Affairs will be disposed to so divide this specific allotment, as to insure a portion of it to the Catholic School :

WHITE EARTH RESERVATION.

Letter from the Catholic Missionary containing an account of Catholic Efforts to Civilize and Christianize the Indians, and of the Necessity of Aid for These Objects.

To the Editor of the Pioneer Press :

As you had the kindness to notice my arrival on this reservation, I thank you sincerely ; and as some knowledge of the condition of things here may interest your numerous readers, I write you this short article, and request place for it in your excellent journal.

About three hundred of the Indians on this reservation are Catholics, and, with few exceptions, all the half-breeds. I was very cordially received, and experienced a kindness from these primitive people for which I was not prepared. To all, in fact, with whom I have come in contact, I feel myself under obligations for the marks of friendship extended me. In this connection I must especially mention Major Ruffe, the agent, who, socially, is a gentleman, and officially is favorable to every project which tends to better the condition of the people committed to his care.

The buildings for the purposes of the Catholic mission are three log structures, weather-boarded. The church is very small, about 20x30 ; the residence, say 15x16, and the school-house—a miserable hovel—about 14x18. These meagre accommodations are not in keeping with the age and other circumstances of the mission ; nor are they by any means adequate to its wants. Personal inconveniences I am prepared to meet, for I well understand that a missionary must accommodate himself to circumstances until his efforts succeed in bettering them ; but as our government desires the civilization of the Indians, I think it ought to aid those engaged in the work of educating them. I presume the end the government has in view when making grants is the civilization of the tribes ; but, though our mission has been in existence here for more than a quarter of a century, we have not even a site for our school, nor do we receive to support it anything of the government money granted for educational purposes to Indians of this reservation.

To imbue the people with the amenities of civilized life I believe they must first be Christianized, and in the process they will become civilized ; wherefore, if the government wants to civilize it must help Christianize them and educate them.

The school for the Catholic Indian children is, as I have said, a miserable hovel. It is absolutely too small. Just think of fifty children huddled together in a building 14x16. It is consequently

unhealthy, and being unprovided with any apparatus ordinarily found in the poorest country schools, it is unfit for the use to which it is applied. Now the government allows a liberal yearly grant for the education of children on this reservation; is it not fair to give a per capita allowance of this grant to the Catholic school? Our school is helping on the work of civilization; should it not receive of the money paid for the work in proportion to the part it takes in performing it? One-third of the Indians, more than one-half of the Christians on the reservation belong to the Catholic mission; is it demanding a favor of the Government to ask a per capita portion of the grant for the school of the majority which has labored so long to attain the end of government grants, viz: the civilization of the Indian. The spirit of our legislators will have an opportunity to show itself upon this point.

In the poor school-house at our disposal, two sisters of the Benedictine Order opened school on Nov. 11. The dismal aspect was sufficient to dishearten the sisters; but neither the dusky pen nor the squalid appearance of things in general chased the cheery smile or hung a cloud of doubt or disappointment over their countenance. The first day registered 17 children; ten days later the register showed 40 names; and on the 8th of December 50 pupils were in attendance. A letter from the directress to Abbot Edelbrock, dated Dec. 9, says: "The slates, pencils, paper, books, etc., which you sent have arrived; they will not supply us for any length of them. Our increasing numbers will soon compel us to beg of you again, for we have no money wherewith to buy anything."

The school is a success. The sisters in charge are competent and devoted to the work. It is a powerful means to operate in the civilization of the Indians, and, in justice, is entitled to share in the aid given for that end. I have trespassed too far, but the subject is interesting to those engaged in the work and to the public generally. Success will benefit the country at large, and success will be proportioned to the aid extended to the laborers in the good cause of gaining for civilization and industrial pursuits so numerous a people as the Chippewas. A word more and I have done. As far as I have learned, and I know the mind of the Chippewas and the Sioux, the Indians are not favorable to the transfer policy. I think the sight of uniformed men among them would put the two tribes into a belligerent attitude. All they want of the soldiers is to be undisturbed by them.

ALOYSIUS, O. S. B.,

Missionary on White Earth Reservation.

WHITE EARTH RESERVATION, Dec. 26, 1878.

STATEMENT
OF
RECEIPTS AND EXPENDITURES
OF THE
BUREAU OF CATHOLIC INDIAN MISSIONS,
From December 1, 1877, to Dec. 31, 1878.

RECEIPTS.

To balance on hand, December 1, 1877,	\$5,371 24
“ Charitable Contributions, as follows:	
From Indian Missionary Associations, \$3,898 99	
“ Individuals, 865 95	
	<u>4,764 94</u>
To Government Allotments for Schools, as follows:	
For Farm School at Standing Rock	
Agency, Dakota, 6,000 00	
For Agency School at Standing Rock	
Agency, Dakota, 6,000 00	
For School at Devil’s Lake Agency, Dak., 4,750 00	
“ Hospital “ “ “ 2,500 00	
“ School at Colville Agency, W. T., 4,000 00	
“ “ Tulalip “ “ 4,300 00	
“ “ Grand Ronde Agency, Ore. 4,000 00	
“ “ Umatilla “ “ 2,100 00	
“ “ Flathead Agency, Montana, 4,000 00	
“ “ Cœur d’Alene Mission, Ida., 2,500 00	
“ “ Papago Agency, Arizona, 2,500 00*	
	<u>42,650 00</u>
Total,	<u>\$52,786 18</u>

*This allotment of \$2,500 was secured by the Bureau from the Government for the conduct of this School during the current year. But the Rt. Rev. Bishop in whose diocese the School is located, declined to avail himself of it, unless the Papago Agency could be re-established as a separate Agency.

EXPENDITURES.

By Expenses of the Bureau,	\$3,366	21
“ Printing and Distribution of “Annals,”	580	25
“ Expenses on acc’t of Missions at large,	531	57
“ Donation to Standing Rock Mission, Dakota,	472	00
“ Donation to White Earth Mission, Minn. } Balance of “ Poor Indian Children’s } Fund,” transmitted to Rt. Rev. Ru- } pert Seidenbush, }	34	95
	—————	\$4,984 98

By Expenses Government Schools, as follows :

Farm School at Standing Rock Agency, Dakota,	6,000	00
Agency School at Standing Rock,	6,000	00
School at Devil’s Lake Agency, Dakota,	4,750	00
Hospital “ “ “ “	2,500	00
School at Colville Agency, W. T.,	4,000	00
“ Tulalip “ “	4,300	00
“ Grand Ronde Agency, Ore.,	4,000	00
“ Umatilla “ “	2,100	00
“ Flathead Agency, Montana,	4,000	00
“ Cœur d’Alene Mission, Idaho,	2,500	00
“ Papago Agency, Arizona,	2,500	00*
	—————	42,650 00
Total,	\$47,634	98

Total Receipts,	52,786	18
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Total Expenditures,	47,634	98
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Balance on hand Dec. 31, 1878,	\$5,151	20
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* See note on preceding page for explanation of this item.

WASHINGTON, D. C., JAN. 3, 1879.

I certify that the Board of Control of the Catholic Indian Mission Fund has examined the detailed statement of Receipts and Expenditures of the Bureau of Catholic Indian Missions for 1878, submitted by the Treasurer, and approved the same.

JNO. B. MULALLY, S. J.,

President Board of Control, C. I. M. Fund.

Countersigned; THOS. E WAGGAMAN,

Secretary Board of Control, C. I. M. Fund.

BUREAU CATHOLIC INDIAN MISSIONS.

We publish on the preceding pages the Annual Statement of the Bureau of Catholic Indian Missions.

A comparison of the allotments secured by it from the Government, for the current year with those obtained for the year ending June 30, 1878, most favorably indicates the zeal and activity displayed in advancing the interests of the Missions and Schools intrusted to its charge.

This fact is, however, best evidenced by exhibiting the amounts received for each school for the respective scholastic years.

They are as follows:

	1877-8.	1878-9.
For School at Umatilla Agency.	\$2,100	\$2,100
“ “ Grande Ronde “ . .	4,000	4,000
“ “ Tulalip “ . .	3,000	4,300
“ “ Colville “ . .	2,000	4,000
“ “ Flathead “ . .	2,100	4,000
“ “ Standing Rock “ . .	3,000	12,000
“ “ Devil's Lake “ . .	4,000	4,750
“ Hospital “ “ . .		2,500
“ School Coeur D'Alene Mission .		2,500
“ “ Papago Agency, . . .		2,500
	<hr/>	<hr/>
	\$20,200	\$42,650

Thus showing an aggregate increase for the current year of \$22,450, or more than double the amount secured for the scholastic year ending June 30, 1878.

It is to be regretted that the appropriation of \$2,500, secured for the Papago School, could not be availed of. This was however due to the fact, that it was believed by those who would have been charged with its conduct, that it would be impossible to secure a proper attendance of pupils without the personal influence of an Agent residing at the agency.

List of Contributors to the Catholic Indian Mission Fund, from January 22, 1878, to December 31, 1878.

Feb. 1, 1878.	Miss Sarah, Portland, Me. . . .	\$5 00
“	“ A Poor Widow ” “ . . .	3 00
3	Rev. Father Lee, Eastport, Me. . . .	5 00
4	“ Wallace, Lewiston, Me. . . .	5 00
6	“ Drummond, Dover, N. H. . . .	12 50
8	C. I. M. A., Philadelphia, (Th. Miss Holahan) . .	88 50
“	Michael Cody, Philadelphia	25 00
“	C. I. M. A., St. Aloysius Church, Indian Orchard, Mass.	25 00

Feb. 9, 1878,	Rt. Rev. Bishop O'Connell, Marysville, Cal.	\$25 00
"	Rev. Father Clement, Great Falls, N. H.	10 00
10	Rev. Father Milette, Nashua, N. H.	5 00
15	C. I. M. A., St. Augustine's Church, Boston, (Th. Rev. James N. Supple)	37 25
16	C. I. M. A., St. Mary's Church, Marlboro, Mass.	30 00
17	Rev. James O'Brien, Cambridge, Mass.	10 00
"	" John O'Brien, East " "	5 00
19	" Father Fulton, Boston, Mass.	10 00
"	C. I. M. A., St. Peter's Church, Lowell, Mass., (Th. Rev. Jno. Ryan)	11 25
"	C. I. M. A., Washington, D. C.	27 88
23	Rev. Father Straine, Lynn, Mass.	5 00
26	" Z. Delinelle, Peekskill, N. Y.	5 00
Mar. 8	C. I. M. A., Philadelphia, (Th. Miss Holahan)	55 00
"	Rev. Chas. Steurer, Perrysville, Pa.	1 00
"	" Father Quann, Webster, Mass.	5 00
10	" " Primeau, Worcester, Mass.	43 00
12	" " O'Keefe, Clinton, Mass.	25 00
17	" " Dougherty, Springfield, Mass.	25 00
19	" D. E. Lyman, Govanstown, Md.	10 00
20	C. I. M. A., Cincinnati, (Th. Rev. J. F. Callaghan)	32 00
"	Rev. Father Gague, Springfield, Mass.,	5 00
30	Rev. T. D'Asté, Stevensville, Montano	1 25
"	Mrs. McNally, Ashtn, R. I.	1 00
April 3	Rev. Chas. Steurer, Perrysville, Pa.	1 00
5	" Father Murphy, Hartford, Conn.	5 00
9	C. I. M. A., St. Mary's Church, Boston, Mass.	22 00
"	C. Pilout, Richmond, Va.	2 50
"	Rev. Father Princen, Hartford, Conn.	3 00
12	" " Hines, Providence, R. I.	5 00
"	" " Tuite, " "	2 00
"	" " Rivière, " "	2 00
"	" " Doré, " "	3 00
"	Irish servant girl, " "	5 00
"	Rev. Father Fitzgerald, " "	5 00
"	" " Carrigan, " "	5 00
"	" " Smith, " "	3 00
13	C. I. M. A., SS. Peter and Paul's Church, Boston	58 00
"	" " Parish of Our Holy Redeemer Church, East Boston, (through Sister St. John)	16 07
25	Rev. James Hughes, Hartford, Conn.	10 00
29	C. I. M. A., Philadelphia, (through Miss Holahan)	40 00
"	" " St. Mary's Church, Boston	17 00
"	John Burns, Taunton, Mass.	1 00
"	C. I. M. A., St. Mary's Church, Taunton, Mass.	39 90
"	" " St. James Ch., N. Y. City, (th. Rev. F. H. Farrelly and the zealous efforts of Mr. Camby)	130 00
May 17,	C. I. M. A., St. Mary's Church, Charlestown, Mass.	165 50
20	" " St. Louis, (through Mrs. W. Patterson)	355 60
"	St. Patrick's School, Baltimore, Md.	5 00
22	C. I. M. A., St. Joseph's Provincial Seminary, Troy, N. Y.	20 00
27	" " " " " "	2 00
June 2	V. Rev. Father May, Brooklyn, N. Y.	15 00
3	Rev. Father McDonald, " "	23 00
"	" " McEuvre, " "	10 00
"	" " Carroll, " "	10 00
4	" " Himmer, " "	10 00

June	5, 1878,	Rev. Father O'Beirne, Brooklyn, N. Y.	\$15 00
	6	" Arnold, "	2 00
	"	" Fransioli, "	1 00
	7	Sisters of Good Shepherd, "	10 00
	8	Miss Mary Repetti, Washington, D. C.	1 00
	10	C. I. M. A. of N. Y. City, (through Mrs. C. M. Boyce)	34 25
	12	Rev. Father Niemann, East New York, N. Y.	5 00
	21	C. I. M. A., Philadelphia, (through Miss Holahan)	53 75
	22	" of St. Louis	22 00
	26	Mt. St. Mary's of the West Seminary, Cincinnati. (through Rev. F. J. Pabisch)	26 70
	"	Rt. Rev. Eugene O'Connell, Marysville, Cal.	7 50
July	9	V. Rev. Father Janssens, Richmond, Va.	10 00
	11	"A Friend," (through W. F. Squire, of Chicago)	6 80
	12	Collection of R. Tobin, San Francisco, Cal.	3 00
	18	Rev. L. Vigilante, St. Igigoes, Md.	2 00
	23	Collection of Mrs. Catharine M. Logan, South Boston, Mass.	15 00
	27	Catholic Veteran Soldiers, National Military Asylum, Dayton, O.	13 80
Aug.	12	F. X. Brandecker, Chicago, Ills.	1 60
	30	C. I. M. A., St. Mary's Church, Taunton, Mass.	20 80
Sept.	7,	C. I. M. A., SS. Peter and Paul's Church, South Boston, Mass.	40 00
	10	St. Mary's Church, Charlestown, Mass., (C. I. M. A.)	91 00
Oct.	2	Rt. Rev. Bishop Grace, St. Paul, Minn.	20 00
	6	C. I. M. A., Notre Dame Church, Chicago, Ill.	42 65
	10	Sisters Notre Dame, Cincinnati, O.	50 00
	22	C. I. M. A., Philadelphia, (Through Miss Holahan.)	117 80
	25	Rev. Father Clowry, St. Gabriel's Church, N. Y. City.	25 00
Nov.	18	C. I. M. A., St. Mary's Church, Taunton, Mass.	19 50
	25	" " Philadelphia, (Through Miss Holahan.)	17 00
Dec.	10	Rev. James Smith, Fulton, N. Y.	100 00
	"	C. I. M. A., Washington, D. C.	59 25
	16	" " St. Louis, (Through Mrs. W. Patterson.)	220 25
	"	Rev. Charles Driscoll, Cincinnati, Ohio.	11 00
	"	" B. S. Piot, Ellicot City, Md.	1 00
	"	C. I. M. A., St. Joseph's Provincial Seminary, Troy, N. Y.	42 15
	"	" " St. John's Church, Worcester, Mass.	33 00
	"	K. S. Withopf, Mt. Carmel, Ill.	5 30
	"	Eliza & John Brennan, Allegheny, Pa.	1 00
	"	Rev. Wm. Halligan, East Greenwich, R. I.	10 00
	"	C. I. M. A., Sacred Heart Church, East Boston, Mass.	20 25
	"	Rev. James Drummond, Dover, N. H.	10 00
	19	C. I. M. A., St. Peter's Church, Cambridge, Mass.	40 00
	30	" " " " " " Ionia, Mich.	18 00
	30,	C. I. M. A., St. Joseph's Church, Willimantic, Conn.	15 00
	"	" St. Patrick's Church, Lowell, Mass.	100 00
	"	Sisters Notre Dame, San Jose, Cal.	10 00
	"	V. Rev. A. Granger, Notre Dame, Ind.	5 00
	31	C. I. M. A., of N. Y. City, (Th. Mrs. C. M. Boyce.)	20 00
	"	Pupils of Our Lady of Mercy's School, San Francisco,	20 00
Total - - -			\$2,597 95

Since Dec. 31, 1878.

Jan. 14, 1879,	Gonzaga College, Washington, D. C., (Through Rev. Father Jenkins.)	15 00
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THE BUREAU OF CATHOLIC INDIAN MISSIONS.

This Bureau was organized in January, 1874, by the Most Rev. Archbishop of Baltimore, at the request of Bishops having Catholic Indians in their dioceses. These Bishops, residing at remote distances from the seat of Government, found it impossible to personally represent the increasing wrongs, grievances and sufferings of their Indians, nor would their limited means admit of their retaining individual representatives at Washington to seek relief from the proper authorities. In view of these facts, and in order to obtain more perfect harmony of action, they, after full consultation, deemed it advisable to secure the establishment at Washington of a single medium of communication with the Government, which, by its presence and familiarity with official routine, would be enabled to give more forcible expression to their demands than could be done through individual representatives, even if such a costly and divided system would have received recognition by the authorities. Entertaining such views, they made application to his Grace of Baltimore to take such action as would fulfil their wishes; and it was in compliance with the request thus made that the Bureau as now organized was formed.

CATHOLIC INDIAN MISSIONARY ASSOCIATION.

In October, 1875, a number of Catholic ladies of Washington, appreciating the importance of the work in which the Bureau of Catholic Indian Missions* was engaged, and the necessity of regularly organized help for the accomplishment of its object, formed, as an auxiliary to it, the "Catholic Indian Missionary Association." God, blessing their work, the Association has extended its benevolent influences, until, at the present date, it has, under local episcopal sanction, branches in forty dioceses. This Association is composed of persons contributing annually the sum of one dollar for the benefit of the Catholic Indian Missions. For convenience of administration it is divided into bands or circles of fifteen, the members of each band paying to the leader the membership contributions, which are remitted to the Treasurer of the local association, or to the pastor of the parish, and by him sent quarterly to Very Rev. J. B. A. BROUILLET, Treas. C. I. M. F., Washington, D. C.

Where practicable the Association should be in charge of a zealous and energetic lady, who, acting as its President, will be able and willing to devote her services to organizing and forwarding the charity.

The National Association is under the general superintendence of a Lady Superior, who will be in communication with the heads of the various diocesan and district associations, and will issue all necessary instructions for their guidance and secure from them such suggestions as they may deem essential to the interests of the cause.

Private contributions sent to the Treasurer General will entitle the sender to all the privileges and indulgences granted to the Association.

A plenary indulgence can be obtained annually on the 19th of March, St. Joseph's Festival, by all members and contributors, and a further indulgence of seven years may be gained daily by all female members of the Society who recite the special Prayer prepared by His Holiness Pius IX.

The Patron Saint of the National Association is St. Joseph, but each branch may have its special patron.

A mass is said on the first Monday of each month for the benefit of all members and contributors.

* See preceding page.

**TABULATED STATEMENT OF INDIAN AGENCIES IN
THE UNITED STATES ASSIGNED TO THE CATHOLIC CHURCH,
AND OF AGENCIES WHICH, UNDER THE PEACE POLICY, SHOULD
HAVE BEEN ASSIGNED TO SAID CHURCH.**

ASSIGNED TO THE CATHOLIC CHURCH.

NAME OF AGENCY.	STATE OR TERRITORY.	No. of Indians	RELIGION.
Tulalip.....	Washington...	3950	All Catholic.
Flathead.....	Montana.....	1821	All Catholic.
Papago	Arizona	6000	All Catholic.*
Grand Ronde.....	Oregon.....	924	All Catholic.
Umatilla.....	Oregon.....	837	All Catholic.
Grand River.....	Dakota.....	6269	Catholic and Pagan.
Devil's Lake.....	Dakota.....	1020	Catholic and Pagan.
Colville	Washington...	3349	All Catholic.

ASSIGNED TO THE METHODIST CHURCH.

Yakima.....	Washington...	3000	Catholic, Protestant and Pagan
Chehalis.....	Washington...	600	Catholic, Protestant and Pagan
Blackfeet.....	Montana	14600	Catholic and Pagan.
Round Valley.....	California	1112	Protestant and Catholic.
N. California Indians.....	California	Catholic and Pagan.
Mission Indians.....	California	5000	All Catholic.
Hoopa Valley.....	California	725	Protestant and Catholic.
Siletz	Oregon.....	1058	Pagan, Catholic and Protestant
Alsey	Oregon.....	343	Pagan, Protestant and Catholic
Malheur	Oregon.....	1200	Pagan and Catholic.
Milk River	Montana	10625	Pagan and Catholic.
Crow	Montana	4200	Pagan and Catholic.
Mackinac.....	Michigan	Catholic and Pagan.

ASSIGNED TO THE CONGREGATIONALIST CHURCH.

Payallup.....	Washington...	577	Catholic, Protestant and Pagan
Skokomish	Washington...	875	Pagan, Protestant and Catholic
Neah Bay.....	Washington...	604	Pagan and Catholic.

ASSIGNED TO THE QUAKER CHURCH.

Pottawatomie	Indian	1336	Catholic.
Osage	Indian	2828	Catholic.
Quapaw	Indian	452	Catholic.

ASSIGNED TO THE PRESBYTERIAN CHURCH.

Pueblos.....	New Mexico...	7879	Catholic.
Warm Spring	Oregon.....	626	Pagan, Protestant and Catholic
Nez Perces.....	Idaho.....	2807	Pagan, Protestant and Catholic
Navajoes.....	New Mexico...	9114	Catholic, Protestant and Pagan
Menomonees	Wisconsin.....	Catholic and Pagan.
Mescaleros.....	Wisconsin.....	1895	Pagan, Protestant and Catholic

ASSIGNED TO THE AMERICAN MISSION ASSOCIATION.

La Pointe.....	Wisconsin.....	646	Pagan and Catholic.
Green Bay.....	Wisconsin.....	1480	Catholic.

ASSIGNED TO THE EPISCOPAL CHURCH.

Chippewas of Missis- sippi.....	Minnesota.....	1322	Catholic and Pagan.
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ASSIGNED TO THE REFORMED DUTCH CHURCH.

Pimas and Maricopas...	Arizona	4326	Pagan and Catholic.
Moquis.....	Arizona	1700	Pagan and Catholic.

NOTE.—The above is as reliable a statement as we are able to make. The order of mention shows the predominance of belief. The list does not include the Great Sioux Nation and the Indians of Alaska. There are some 72,000 Indians in the Indian Territory proper, of which number some 3,000 or 4,000 are Catholic; the rest are Protestant and Pagan.

* This Agency is now consolidated with that of the Pimas and Maricopas—but it is believed it will soon be re-established as a separate Agency.

Circle No. Catholic Indian Missionary Association.

[illegible]

MANAGEMENT OF THE CATHOLIC INDIAN BUREAU AT WASHINGTON.

Reply of the Director and Treasurer of the C. I. M. Fund to certain criticisms in the Freeman's Journal of New York, relative to the Conduct of the Bureau of Catholic Indian Missions and the Disbursement of the Catholic Indian Mission Fund:

I.

The *Freeman's Journal* of the 19th January last says, as a conclusion of an editorial of its own:

"Sufficient has been produced to render it very desirable that the Catholic Bureau of Indian Missions should disappear from Washington city, D. C." In its issue of 2d February it adds: "The very best thing it can do is to *cease, quit, disappear*—leaving no recollection of it behind!"

"What we ask and *demand*, is that this *Catholic Indian Bureau shall disappear.*"

As pertinent to this *demand* for the abolition of the Catholic Bureau, I would ask, would it be wise and for the good of the Church to abolish it?

Answering this question, I desire to refer to some few of the events in the history of our Indian Missions during the past few years. Recall, if you please, the loss the Church met with by reason of its not having a representative of our Indian Missions at Washington in 1870—the date of the inauguration of the present Indian policy. It is known to all who know anything of this policy, that she lost the control of thirty agencies, which of right belonged to her, and an amount of school funds aggregating from sixty to seventy-five thousand dollars a year. And what is of higher importance, and a still greater misfortune, she lost the spiritual control of 80,000 Catholic Indians, who were turned over to Protestant churches. Of the 80,000 Catholics thus thrown under Protestant influences, the faith of several thousands have, according to official reports, already been perverted.

When the present Indian policy was inaugurated, government officials endeavored to find out from various sources where the Catholic Indian Missions were located. There being no person on the spot to supply the desired information, a division of the agencies was made to suit the demands of other churches, all of which were duly represented and thoroughly posted as to the advantages that would accrue to them by an enlarged assignment of agencies.

Had there been in Washington at that time a representative of the Church, familiar with the status of the missions, and recognized by the government as her accredited agent, there is no question but that nearly all the agencies thus wrongfully assigned would have been placed under the control of the Church. It has been through the want of such representation that these agencies have been lost, and nearly all of them without a ray of hope for their recovery.

What has the Church gained by the establishment of the Bureau?

She has preserved the control of the five agencies which were accidentally assigned to her in the general division, namely: The Umatilla, Grand Ronde, Tulalip, Flathead and Standing Rock; and obtained the assignment of three others, *i. e.*: The Papago, Colville and Devil's Lake. She has, through this medium, secured the full spiritual control of the Catholic Indians at these agencies, and the management of their school money to the amount of \$82,400 during the first four years of the Bureau's existence, and of \$20,000 during the current year, making a total of \$102,400 to date.

When the Bureau was organized, it found Catholic Indian schools at three agencies, to which the government has given in the past five years the following amounts: Umatilla Agency, \$10,500; Tulalip Agency, \$21,000; Flathead Agency, \$10,500; making in all the sum of \$42,000.

Since the Bureau of Catholic Indian Missions has been established, it has founded the following Indian schools, to which the government has donated in the past five years the following sums: Papago Agency, \$10,000; Colville Agency, \$14,000; Devil's Lake Agency, \$16,000; Standing Rock Agency, \$3,400; Grand Ronde, \$16,000; Tulalip Agency (in addition to the foregoing,) \$1,000; making in all the sum of \$60,400 procured by the Catholic Bureau for Catholic Indian schools.

The \$60,400 of the new agencies' schools were obtained for the Church by the incessant exertions of the Bureau; and without the Bureau these schools would not now be in existence—except, possibly, as Protestant schools.

If to the \$102,400 of government appropriations we add the \$20,000 of charitable contributions placed at the disposal of the Bureau, we have as total pecuniary gain of the Church, through the action of the same Bureau, for five years, the sum of \$122,400.

This money has enabled the Church to establish or support for the Indians, 11 industrial boarding and 17 day schools, instead of three boarding and five day schools which she had before; and to increase the number of her missionaries by giving them employment as teachers and superintendents of schools. It has also enabled her to permanently lay the foundation for two very flourishing missions among the infidel Sioux.

What would be lost to the Church by the abolishment of the Bureau?

Before the lapse of a few years, she would lose a large portion of what she has gained. Her school appropriations, having no one to interest himself for them, would soon become irregular, and gradually dwindle away. Agents would be appointed antagonistic to her interest, who would dispose of the schools in behalf of their friends, and religious dissension, with all its bitter attendants, would arise to take the place of the peace and harmony that now exists at her agencies.

The blow which is now being struck at the Bureau is, according to the *Freeman's Journal*, with a view of disorganizing the Catholic Indian Missionary Association,* and replacing it with the St. Michael's Confraternity. A glance at the status of the two societies, and at the result of their workings, may show whether the change would be beneficial or not.

The St. Michael's Confraternity is a private undertaking, and is without episcopal sanction. The C. I. M. Association has the approval of forty bishops and their cordial co-operation, and the Holy Father himself has deigned to bestow his blessing on its labors. The former is a little over one year old, and the latter a little over two years. The one during its one year's existence has raised \$3,000, the other during its two year's existence has raised \$18,000. The one has confined its beneficence to one Indian locality, (Indian Territory;) the other, through the Catholic Bureau, works in the interest of all Indians in the United States. The one has extended its protection to the fathers of a Benedictine monastery in Indian Territory; the other, as one of its labors, has encouraged and supported the work of the fathers of another Benedictine monastery in the Sioux country. The one has spent \$3,000, or all the contributions which it has received, in forwarding the good work of its fathers in said Indian Territory, while the other has spent \$1,000, or one-eighteenth part of its contributions, in founding and forwarding the work of the other fathers in the Sioux country. Now what fruit have we from these expenditures? The mission of Indian Territory (in all seven religious) has exhausted the \$3,000 donated to it; and with hardly any buildings to shelter them and enable them to commence their labors, the fathers find themselves without any provision for their present subsistence that can be relied on in safety, and without any resources for the future other than the continuance of charitable contributions from abroad.

The fathers at Standing Rock (in all five religious,) among the Sioux, after costing the Catholic Indian Missionary Association the sum of \$1,000, are now independent and self-sustaining. By the help of the Bureau of Catholic Indian Missions they have started a boarding school which already secures them \$3,000 a year from the government; they have a good, substantial church in the way of construction, and in the spring they intend to enlarge their school, which will secure them an additional yearly allowance. A house is already prepared, and awaits the Sisters who, in the early spring, will go and open a female school, which will secure them

the same income as that now received by the fathers. These schools will continue for many years, with allowances increasing as attendance increases.

What is the cause of the difference in the results attained by the two charities?

The mission for the Indian Territory started without caring or informing itself as to the nature and extent of the local resources on which it could rely for future maintenance, or the amount of government aid it could secure for its schools. The fathers conducting it had but recently arrived in the country, and were unacquainted with the laws under which our Indian tribes are governed, the habits and characteristics of the Indians, and their relations, under the present Indian policy, with the different churches having control of the agencies. The good fathers hastily proceeded to settle where they thought they could do good, irrespective of surrounding circumstances and the means necessary for their support.

The Bureau of the Catholic Indian Missions, on the contrary, before encouraging and helping any missionary to establish himself, either among the Sioux or elsewhere, secured from the government assurances that schools would be entrusted to the Church as soon as she was prepared to take charge of them. It secures the means for placing the necessary priests and teachers at missions and schools, but as far as practicable it calculates to unite its donations with local resources, either present or prospective, for their maintenance and support.

It has been this policy that has secured the successful establishment of the missions and schools at Devil's Lake and Standing Rock, and has enlarged and greatly increased the usefulness of the schools at the Grand Ronde, Colville, Tulalip, Flathead, and other agencies, and that promises in the near future to secure equal advantages for those of the Red Cloud, Spotted Tail, and other Indians. It was this forethought and careful study of its work by the Bureau of Catholic Indian Missions, that enabled Bishop Seghers to undertake and successfully prosecute his long voyage to Alaska, to explore a field of labor ten times as extensive as that embraced within the limits of the Prefecture of Indian Territory. It was by strictly adhering to its settled plans that, two years ago, it forced an investigation of the persistent frauds that were being practiced on the Osage Indians—now under the religious administration of Prefect Robot—which resulted in the summary dismissal of the agent, and rendered it possible for this agency and its schools to come under the control of the Church. It was by not departing from this line, that an investigation was had of the gross and partial favoritism governing the administration of affairs at the White Earth Agency and forced the retirement of Agent Stowe.

But it is unnecessary to further recite the grievances that are

almost daily brought before the department for redress, by prompt and energetic action. They are of record in the Indian Department, and speak of the unwearying exertions that have been, and are being made in behalf of our Indians.

On this showing, I will ask the good men and women whose charity has supported the Bureau of Catholic Indian Missions, if they think the Bureau should, as the *Freeman's Journal* "demands," "cease, quit, disappear?" If they are content with the fruit of their charity, this good work, upon which the blessing of the Holy Father rests, will go on until long after the tongue of the slanderer has lost its power to hurt.

II.

In the same issue of the *Freeman's Journal* that contained an editorial demanding the abolishment of the Bureau of Catholic Indian Missions, to which my former letter was a reply, there appeared a communication from a priest, over the signature of P. H. D., in which he says :

"Out of \$8,000 collected by the Indian Bureau of Catholic Indian Missions, the Indians, for whose benefit charitably disposed Catholics gave their money, have received but \$729." And, "the employees of the Catholic Bureau have received in four years \$3,900 from money given by generous Catholics to the poor, persecuted and suffering Indians."

In a previous number of the same paper Dom Isidore Robot, Prefect Apostolic of Indian Territory, complains that he has received from the Catholic Bureau only \$75.00, and that the largest portion of its receipts was expended in paying large salaries to its employees, and entertaining them very comfortably in luxurious offices.

In answer to these statements, I would say that the amount required for the current expenses of the Bureau depends entirely on the character and responsibility attached to the work, and on the number and qualifications of persons necessary to carry it on. Those on the spot, familiar with local circumstances, alone can decide this, and such duty properly devolves on the members of the Board of Control, appointed by the Most Rev. Archbishop of Baltimore for that purpose, and on the Most Rev. Archbishop himself.

During four years an aggregate of \$892, or \$18.58 *per month* has been paid for the rent of what your correspondents call the "luxurious" offices of the Bureau. Any one acquainted with rental rates in Washington, or, indeed, in any large city, knows that this sum would hardly pay the rent of a single office-room in a business locality, or in the vicinity of the Government departments,

where, to insure a prompt discharge of its duties, the Bureau found it necessary to locate itself. It is equally well known that had not the Bureau, in its earlier and protracted struggles, had a great portion of its office rent gratuitously bestowed by being permitted to trespass on the private offices of the Catholic commissioner, it could not have succeeded in establishing itself.

For the four years referred to there has been paid for all salaries less than \$1,000 per year, for the successful conduct of a Bureau which requires the daily services of intelligent, educated men, and skilled and accomplished clerks. This allowance of one thousand dollars per year is less than the salary received by a single male clerk of the lowest grades in the Government departments for the performance of merely manual duties, and does not, I am satisfied, exceed the amount received by the reverend P. H. D. in his clerical capacity.

The sum of \$931.73, or \$232.93, per annum was expended in visiting our various and distant missions and the agencies assigned to the Church. When we consider that this sum embraces the money expended in visiting remote points in Oregon, Washington Territory, and California, the average annual expenditures dwindle below what should be allowed the Prefect of Indian Territory to traverse the contracted field of his labors. But small as these expenditures were, they were imperative, and made in the interest of the Indians and the missions visited. The information thus gained secured to them benefits which cannot be measured by the money expended. Such visits are the established practice of churches of all denominations having Indian agencies in charge. This sum of \$931.73 having been directly expended in the interests of the missions, is properly chargeable to the fund disbursed in their behalf, and instead of \$729, the Bureau should properly be credited with \$1660.73 as expended directly on missions.

The sum of \$279 was expended yearly for stationery, printing, and postage. If the number and character of our publications and the extended range of our correspondence is considered, with the many letters, circulars and pamphlets that are needed to make known, and excite sympathy and protection for such a work as that of the Bureau, I think it will be conceded that the total expense of \$1,116 incurred by it during four years for such purpose is not excessive. It only slightly, if at all, exceeds the one year's expense which, at its usual advertising rates, the St. Michael's Confraternity costs the *Freeman's Journal*.

If we now deduct the \$1,160 directly expended on the missions from the \$8,000 expended by the Bureau during the four years referred to, we find the total expenditures of the Bureau to have been a little more than \$6,000; that is, about \$1,500 per year for all salaries, office rent, office furniture, printing, and stationery.

In this connection, however, and in passing judgment upon the conduct of the affairs of the Catholic Bureau, it is well to bear in mind the object for the attainment of which it was established,

and to consider what benefits have accrued from this annual outlay of \$1,500.

The object of the Bureau is to protect and defend, at Washington, D. C., the interests of Catholic Indians and their missions, and from that point to superintend and direct their schools, and provide for their general welfare. It was in accordance with the views here expressed that the Most Rev. J. R. Bayley, Archbishop of Baltimore, called the Bureau into existence, and gave publicity to the following letter :

ARCHDIOCESE OF BALTIMORE :

BALTIMORE, January 2, 1874.

To whom it may concern :

The Catholic Bishops of the United States who have Indian missions within the limits of their dioceses, feel that they have suffered great injustice at the hands of the Government in connexion with those missions, chiefly on account of false and partisan information sent to the department having charge of these matters. Not being able to come to Washington themselves to correct these misrepresentations, and to oppose the plans of selfish and interested persons who are constantly at work there, they have earnestly requested me to select and appoint some one living in Washington with whom they could communicate freely and with confidence, and whom they would enable to place the true state of things before the department.

In accordance with their views, and at their request, I have appointed General Charles Ewing of Washington, to act as their commissioner for these purposes. General Ewing has already done a great deal in behalf of the Indian Catholic missions, and is in every way fitted to discharge the duties which will be required of him.

As the Indian Missionary Bishops have not the means to pay the necessary expenses of the commission, some members of the Catholic Union in New York and elsewhere have generously offered to contribute an annual sum for this purpose, and I most heartily recommend the commissioner and the good work in which he is engaged to their favor and support.

Given at Baltimore, this 2d day of January, A. D. 1874.

† J. ROOSEVELT BAYLEY,
Archbishop of Baltimore.

The comprehensive views of the Most Rev. Archbishop did not contemplate that the money he recommended Catholic societies and others to contribute to the Bureau should be sent to or be expended on the Indian *directly*. Such application could confer but limited benefit, and afford but temporary and precarious relief. Knowing this, he recommended contributions for the support of the Bureau, and to meet whatever expenses were de-

manded by and incident to its regular administration of Catholic Indian interests at the seat of Government, and its advocacy of their rights before the departments and Congress whether such expenses assumed the form of payment to clerks employed to keep accounts and carry on the necessary correspondence, or for office rent, printing, stationery, and postage, or travelling expenses to procure personal information as to the conduct and character of agencies, missions, and schools.

General Ewing, the Catholic Commissioner, expressed the same views in his circular of February, 1874, to the Catholics of the United States, in which he says:

“The Commissioner calculates upon the good will and generosity of the Catholics of the United States at large, for the means necessary to carry on the business of his office, as expressed in his circular to the Catholics of the United States of this date. He will not receive any pecuniary compensation for his professional services, which he will give gratuitously as his contribution to the good work; but he must look to others to provide the means for the pay of clerks and other employees, for rent, stationery, printing, and other expenses of an office, and for occasional aid to needy Indian Missions.”

During three years, the Bureau had an almost hopeless struggle for existence, its receipts not being sufficient to meet more than one half of its necessary expenses. In October, 1875, it organized, as auxiliary to its labors, the Catholic Indian Missionary Association, the Bureau becoming its depositary and the administrator of the money raised by the Association for the advancement of the Bureau's labors. But by becoming the auxiliary of the Bureau the Association in no manner changed the object of the former.

In its administration of the affairs of the Association the Bureau, in accordance with its charter and the organic formation of the Association, applied the money received from the latter in such directions as its information and judgment indicated would be most conducive to the welfare of the Catholic Indians at large; due regard at all times being had for the encouragement of missions, schools, and other labors at such points as local surroundings gave assurance of success.

Now, as to the benefits derived from the annual outlay of \$1,500 for the first four years, or of \$1,720, (see *Annals*, July, 1877, and January, 1878,) for the five years of the Bureau's workings. This outlay has secured to the Church the full spiritual control of the Catholic Indians at eight agencies, and the management of their school money to the amount of \$82,000 (in round numbers) during the first four years, and \$20,000 during the current year, making a total of \$102,000 up to date. As I said in my former letter, \$60,000 belonging to these agency schools was obtained for the Church exclusively by the incessant exertions of the Bureau.

Without the Bureau these schools would not be in existence, except, possibly, as Protestant schools.

If to the \$102,000 of Government appropriations we add the \$20,000 of charitable contributions placed at the disposal of the Bureau, we have as total pecuniary gain of the Church, through the action of this Bureau, and as the fruit of the annual outlay of \$1,720 for five years, the sum of \$122,000. This money has enabled the Church to increase the number of her schools for the Indians from 8 to 28, to enlarge considerably the number of her missionaries, and, besides relieving the Indians from many oppressions, to lay the foundations of two flourishing missions, which promise in the near future to take the lead in Indian missionary work in this country.

Looking at these results from a business point of view, we find that the whole expenditures of the Bureau for five years being \$8,600, (see *Annals*, July, 1877, and January, 1878,) and its credits \$122,000, (see article I,) the ratio of expenditures to the credits is not quite 7 per cent., or 1 per cent. less than the ratio of the Propagation of the Faith, the expenditures whereof, in a period of eleven years, averaged 8 per cent. of its receipts. We find also that the total outlay made by the Bureau for the carrying on of its work, without which nothing could be obtained, being \$8,600, and the income arising from this outlay being \$122,000, more than 1400 per cent. was realized by the original outlay, which, I think, would be regarded as a remunerative profit in any kind of business.

While I am not familiar with the conduct of other charitable institutions throughout the country, I think I am justified in saying that few, if any of them, can show an equal amount of profit at a less ratio of cost.

As regards my recent lecture in St. Louis I would say that a strange perversion of the statements there made is given. I did not then state, nor have I at any other time stated, that the Bureau had given one thousand dollars to the missions of Indian Territory. Those seeking to credit me with such an utterance have either not read my lecture, or, having read it, have permitted their memories to signally fail them. What I *did* state on that occasion was that \$1,400 had been expended by the Bureau in the province of St. Louis, \$1,000 of which was on the mission at Standing Rock, in the Sioux country, or *Dakota Territory*, not *Indian Territory*.

Equally at fault and incorrect is Dom Isidore Robot, when he says that his Prefecture received only \$75 from the Bureau. For in addition to the \$75 he acknowledges, \$54 was given to defray the travelling expenses of one of his Fathers, and \$300 was spent on the Osage Mission, in *his* Indian Territory, thus making the amount received by *his* Prefecture \$429.

The good Prefect seems to forget that there are other missionaries in the United States besides himself, and other Indians out-

side his very limited Prefecture; and notwithstanding the fact that his Prefecture has received more than any other mission, with two exceptions, in the United States, and eight times more than its share of the Bureau's direct contributions to missions, he cavils, and with mingled ill humor and chagrin enters upon an offensive and defensive alliance to hamper and injure the only institution in this country which offers to him and his missions and schools any guarantee of permanent aid.

There are in the United States 100,000 Catholic Indians. Of this number 3,000 or 4,000 are located within the limits of Dom Isidore's Prefecture. If the full receipts of the first four years' existence of the Bureau were equally divided between all Catholic Indians, who are as much entitled to a share as are those of the Prefecture of Indian Territory, how much would have been the share of the Prefect?

Eight thousand dollars divided among 100,000 Indians would give each Indian 8 cents, or \$80 to each thousand—that is, \$240 to the 3,000 Indians of Indian Territory, or about one-half the amount the Prefecture has already received; but as only some \$2,000, and not \$8,000, went directly to the Indians, the allotment made the Prefect should be reduced four times, and, instead of \$240, he should, by equitable rules of distribution, have received only some \$60; and yet he grumbles at \$429!

Before concluding this already extended, but necessarily long chapter, I again desire to invite your attention to a subject that has heretofore been frequently referred to, but concerning which there appears to be a lingering doubt in the minds of some. I refer to the question of the services rendered by the Commissioner of the Bureau, Gen. Charles Ewing, whom our late glorious Pontiff, whose soul now rests with God, created a Chevelier of the Order of St. Gregory the Great as *his* acknowledgment of the General's "eminent services" in his "outspoken, intelligent defence of our holy religion."

During five years that he has unremittingly given his valuable services, he has never received fee or salary therefor in any shape or manner. On the contrary, his services have always been gratuitously bestowed, and of my own knowledge I can say that he seeks no other reward than that which is given by an approving conscience.

III.

Subsequent to the publication of the foregoing answers, and referring to the charges made, the Editor of the *Freeman's Journal*, in the issue of that paper for the 23d of February, significantly admits: "*We are not aware of any charge made that anyone in the Bureau has been stealing anything! Were such a charge made, we*

would be quick to condemn it as improper. The question is as to whether the management of the Bureau has been wise or imbecile; whether it has done more harm than good."

The editor of the *Journal* in this statement of his case, clearly concedes and forcibly acknowledges, that the Bureau has been managed with entire honesty. A concession of that which has, throughout, been the material "question" at issue. His admission also, by implication, carries with it that he and his correspondents have misstated the object of the Bureau, and that every dollar that has been expended by it has been expended in conformity with the purpose for which donated. Had it not been so expended, there must have been a misapplication of its funds, and of consequence, *stealing*. From the above extract, it will be seen that the *Journal's* numerous statements have narrowed themselves down to the single *doubt* that remains in the mind of its editor as to "whether the management of the Bureau has been wise or imbecile."

This "question" has, I think, been very satisfactorily answered, beyond *any doubt*, in my reply to the several charges brought by the *Journal*. Therein it was shown, that at an expense of \$8,600, we have secured to the Church the management of \$122,000, which has enabled us to increase the number of our Indian boarding schools from three to eleven, and that of our day schools from five to seventeen; we have aided and forwarded nine missions in their work of mercy, and have started and secured permanent support for two large and flourishing missions. This is what our \$8,600 has done, while the editor of the *Freeman's Journal*, at an expense of \$3,000, all the money which he could then raise, has only been able to afford temporary relief to one single mission, and this will continue on the verge of starvation unless public charity again comes to its rescue.

J. B. A. BROUILLET, V.G.,

Director and Treasurer C. I. M. Fund.

WASHINGTON, D. C., Feb. 25, 1878.

BUREAU OF CATHOLIC INDIAN MISSIONS,

WASHINGTON, D. C., FEBRUARY 24, 1877.

RT. REV. SIR:

I take the liberty of submitting for your consideration the following letter of the Rt. Rev. Bishop of Vancouver's Island.

The letter is most important, and I hope will not fail to secure your earnest and prompt attention. The Bishop has heavy expenses to meet immediately in the fulfilment of his sacred episcopal duty towards his flock of 50,000 souls in Alaska. We of the Bureau of Catholic Indian Missions will do what we can for him, and have already secured a free passage from San Francisco to Alaska and return for him and a companion. But there remains a great deal more to be done for him for which we cannot provide.

The request comes to us from a Canadian Bishop in behalf of a Territory of Canadian ecclesiastical jurisdiction. May we not, therefore, rely upon the Canadian hierarchy to join with us in furnishing a share of the necessary and so useful expenses of one of their number? We hope and earnestly beg that such will be the case, and that your Lordship for one will not refuse to contribute something at once towards the payment of the expenses of Bishop Seghers in his mission to Alaska. Whatever your Lordship may be pleased to entrust to us for this purpose will be faithfully sent to its destination.

I have the honor to be very respectfully,

Rt. Rev. Sir,

Your most humble ob't servant,

J. B. A. BROUILLET, V. G.,

Drt. C. I. M. A.

VICTORIA, V. I., JANUARY 30, 1877.

Very Rev. J. B. A. BROUILLET, V. G.,

Washington, D. C.

Very Reverend Father: My name, I am sure, is not unknown to you. My object in writing to you is to beg you to lay this letter of mine before the Bureau of Catholic Indian Missions on my behalf. The interest which you evince in favor of the Indians, especially in this part of the world, is to me a great encouragement to take the liberty of addressing you.

You are probably aware that since 1868, in which year Alaska was ceded to the United States, we began to visit Sitka and the southern parts of that Territory, which has always been under the spiritual jurisdiction of the Bishop of Vancouver's Island. In 1873, immediately after receiving the episcopal consecration, I

traveled to Sitka, and thence 1120 miles west as far as the Islands Kodiak and Unalaska, whilst at the same time Right Rev. Bishop Clut and Father Lecorre, who did not know under whose jurisdiction that Territory had been placed, traversed it in its northern portion. Since 1873, I have closely watched every opportunity to reach the north-western coast of Alaska, but in vain. Last year the Alaska Commercial Company informed me that their vessels would not proceed farther than Unalaska, one of the Aleutian Islands. This year, thanks be to God, I have been more successful. You will judge of it by reading the following extract from the Alaska Commercial Co.'s answer to my letter :

“SAN FRANCISCO, *January 15, 1877.*

“SIR: Your favor of 10th inst. has come to hand this day; in reply, we beg to state that our steamer ‘St. Paul’ will leave here the first days in April next, touching at different points until she reaches St. Michael, her destination, on or about July 1. To this place alone we can undertake to provide you with passage at the regular rate of \$200 gold. From St. Michael we are unable to tell you how you may push forward your way to Yoncon (river.)”

The expenses of my trip will, as you can easily see, be enormous. To the amount stated above are to be added: 1st. The same amount for the return trip; 2d. The fare from here to San Francisco and back; 3d. The expenses in Alaska for provisions and excursions among the various Indian tribes. There I shall of course be at their mercy, and have to pay whatever is exacted of me.

To take a priest along with me is, unless I obtain considerable pecuniary assistance, out of the question; so that I have the freezing prospect before me of spending upwards of a year in the cold regions of the north, giving spiritual ministrations to others, and having no one from whom to receive them myself. But no matter! I trust in Divine Providence and the Holy Mother of God.

I beg you, therefore, and I entreat you, Very Rev. Father, to exert yourself on my behalf, and to obtain for me from the Association for the relief of the Indians a grant of money sufficient to cover, at least partially, the expenses I am obliged to incur. I can offer nothing in return but the assistance of my grateful prayers, and I fondly hope, the prospect of an abundant reward in Heaven.

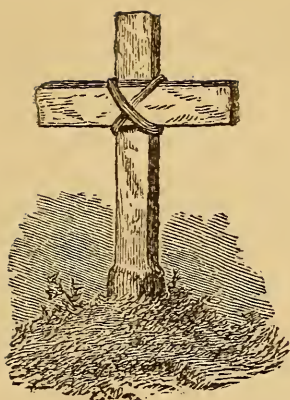
I am, most respectfully,

Very Rev. Dear Father,

Your ob't servant in J. C.,

† CHAS. G. SEGHERS,

Bishop Vancouver's Island.



Statuten

der zum Besten der

Indianer errichteten katholischen Missions-Gesellschaft.

Aufruf!

An die katholischen Frauen der Ver. Staaten:

„Es ist meine Ansicht, daß Gott einmal viel größeren Werth auf eine Seele setzt, die wir durch unsere Gebete und Bemühungen mit Hülfe Seiner Gnade für Seine Liebe gewonnen haben, als auf alle anderen Dienste, die wir Ihm erweisen können.“

Heil. Theresia.

„Jene, welche Andere zur Seligkeit führen, werden scheinen wie Sterne am Himmel.“

Daniel.

Wir katholische Frauen und Jungfrauen von Washington, D. C., und anderswo wenden uns mit allem Ernste an unsere katholischen Schwestern der Vereinigten Staaten in Betreff der Mission unserer hl. Kirche unter den Indianern.

Wir müssen uns schämen, in unserem Eifer für das Seelenheil dieser armen Indianer weit hinter dem Eifer anderer Denominationen zurückzubleiben. Diese haben Einfluß, Talent, Kräfte und Mittel zu ihrer Verfügung und diese letzteren ganz besonders durch die Bemühungen ihrer Frauen; während wir müßig zusehen und Nichts geben.

Sollen die neun und eine halbe Million Katholiken in diesen Ver. Staaten mit ihren frommen und eifrigen Frauen hinter den Bemühungen jener zurückbleiben; sollen sie weniger Eifer an den Tag legen, um die Interessen ihres heil. Glaubens zu fördern unter jenen Unglücklichen, die zu uns um Hülfe rufen?

Unsere Missionäre nehmen bereitwillig alle die Mühseligkeiten und Opfer ihres schweren Berufes auf sich, aber unter den beständigen Angriffen widersprechender Denominationen, die da von tausenden Gesellschaften durch freiwillige Beiträge unterstützt werden, schweben wir in fortwährender Gefahr, unsere Neubefehrten wiederum zu verlieren wegen unserer beklagenswerthen Armut, die uns nicht erlaubt, denselben Priester und Lehrer zuzusenden.

Diese Missionen stehen unter dem direkten Schutze und erfreuen sich der beständigen Ermutigung Sr. Gnaden des Erzbischofes Bayley von Baltimore und sehr vieler anderer eifrigen und hervorragenden Prälaten.

Beiträge, entweder von einzelnen Personen oder Gesellschaften, ähnlich der hier in Washington errichteten, können gesendet werden, an *Very Rev. J. B. A. Brouillet, Treasurer of the "Catholic Indian Fund," Washington, D. C.*, entweder "*by draft,*" *P. O. Order* oder in registrirten Briefen.

Wir wenden uns an die christliche Liebe unserer Schwestern und bitten ernstlich, uns alle materielle Hülfe zu geben, der wir für unseren Zweck bedürfen.

Ihr könnt uns helfen, und wir sind überzeugt, daß es hinreicht, uns in dieser Angelegenheit nur an Euch zu wenden, um auch schon von Eurer Liebe Alles das zu erlangen, was Ihr nur immer zu thun im Stande seid.

Ihre Schwestern, vereinigt Euch in der Liebe Gottes und Seiner dürftigen Glieder.

Frau Admiral Dahlgren,
 Frau Admiral Sands,
 Frä. Anna C. Smith,
 Frä. Anna C. Carroll,
 Frau Gen. H. Ewing,
 Frau Marion C. Fitzhugh,
 Frau J. G. Brent,
 Frau Mary C. French,
 Frau H. D. Blaine,
 Frau Marion C. Stoughton,
 Frä. Jeannie Carroll,
 Frau Chr. Van Ness Callan,
 Frä. Marian F. Hoban,
 Frau Rebecca C. Henriques,
 Frä. C. C. Brent,
 Frau Sally C. Nicholson,
 Frau J. M. Burritt,
 Frä. Lizzie Cott,
 Frau M. S. Morse,
 Frau Matilda Bayne,
 Frau J. B. Hicks,
 Frau Harriet Loring,
 Frä. Pauline Burr,
 Frä. Ella Whelan,

Frau General Sherman,
 Frau Anna C. Livingston,
 Frau Gen. Paul,
 Frä. Margareth G. Meade,
 Frau Josephine Redfern,
 Frau C. W. Russell,
 Frau H. J. Daingerfield,
 Frau Major Dallas,
 Frau Gen. C. Ewing,
 Frau Jas. G. Verret,
 Frau Mary C. Plummer,
 Frau Etia Hiteshue,
 Frau J. Lynam,
 Frä. C. D. Brent,
 Frä. Rebecca Carroll,
 Frau Mary Anne Loughran,
 Frau Mary C. Woodward,
 Frä. Laura S. Foster,
 Frau J. F. Connolly,
 Frau C. B. L. Thomas,
 Frau J. Farley,
 Frau Adeline Whelan,
 Frau W. L. Wall,
 Frau D. O'Hare,

I n d u l t,

enthaltend ein vom hl. Vater selbst verfaßtes Gebet, zur Verrichtung für die weiblichen Mitglieder des Vereins, womit ein Ablass von sieben Jahren verbunden ist.

Heiligster Vater!

Die katholischen Damen in Amerika, welche zu dem Vereine gehören, der den Zweck hat, den Fortgang der Indianer-Missionen in den Vereinigten Staaten zu befördern und dem Euere Heiligkeit jüngst einen einmal im Jahre zu gewinnenden vollkommenen Ablass, auf die durch den hochwürdigsten Erzbischof von Baltimore vorgelegte Bitte hin, gewährt haben, bitten nun demüthig durch ihren Commissär bei der Regierung der Vereinigten Staaten, daß Euere Heiligkeit ihnen gnädigst ein tägliches, mit einem Ablasse verbundenes Gebet vorschreibe,—um es zur Förderung dieses guten Werkes zu beten.

In einer Audienz am 20. Juli 1876 hat unser heiligster Vater, Pius der Neunte, auf eine ihm durch den unterzeichneten Cardinal-Präfecten der heiligen Congregation zur Verbreitung des Glaubens gemachte Erklärung hin, gnädigst einen Ablass von sieben Jahren verliehen, welcher von allen frommen Damen gewonnen werden kann, welche dem oben erwähnten Vereine angehören, wenn sie andächtig das hier beigelegte Gebet sprechen werden.

Gegeben zu Rom, im Amte der heil. Congregation, am oben genannten Datum, ohne jede Vergütung.

Alexander Cardinal Franchi, Präfect.

G e b e t.

Jesus, Sohn des lebendigen Gottes, der Du vom Himmel auf diese Erde herabgekommen bist, um den Weg des Heiles zu lehren, würdige Dich mit der Wirksamkeit Deiner Gnade den apostolischen Missionen in den verschiedenen Welttheilen zu Hülfe zu kommen; damit dieselben erfolgreich seien, alle Jene zum wahren Glauben zu führen, die da im Dunkel und im Schatten des Todes sitzen, so daß dieselben, nachdem sie Dich gekannt und Dir in diesem Leben gedient haben, sich der Frucht Deiner Leiden und Deines Todes in einer glücklichen Ewigkeit erfreuen mögen.

Ich habe obige Abschrift genau mit dem Original verglichen und bescheinige die Richtigkeit derselben.

Baltimore, den 25. Oktober 1876.

J. Joseph E. Bayley,
Erzbischof von Baltimore.

Ich bestimme hiermit den St. Joseph's-Tag, den 19. März, als den Tag zur Gewinnung des vollkommenen Ablasses.

J., Erzbischof von Baltimore.

Indult,

wodurch den katholischen Damen des Missions-Vereins für die Indianer der Segen Sr. Heiligkeit Papst Pius IX. ertheilt und ein vollkommener Ablass verliehen wird, welchen die Mitglieder einmal des Jahres gewinnen können.

Heiligster Vater!

Schon seit einiger Zeit ist die Aufmerksamkeit Euerer Heiligkeit auf die Schwierigkeiten hingewendet worden, die mit der Befehrung gewisser wilder Völker in den Ver. Staaten Amerika's verbunden sind, und auf den Eifer, womit sich apostolische Männer der Befehrung dieser Völker hingegeben haben. Die weltliche Obrigkeit hat nun in jenem Lande, wie es ihr erschien, zum Besten des öffentlichen Wohles, oder vielleicht aus religiösem Vorurtheile, nicht nur jene Völker, welche ursprünglich von katholischen Missionären unterrichtet worden waren, der Bildung ihrer geistlichen Führer entzogen, sondern dieselben sogar ganz und gar protestantischen Predigern anheimgegeben.

Mit der Absicht, diesem Uebel abzuhelpen, hat der hochw'lte Erzbischof von Baltimore, Jakob N. Bayley, den General Carl Ewing, einen einflußreichen Herrn, zum Commissär der Indianer bei der Regierung der Ver. Staaten ernannt.

Zur selben Zeit hat sich ein Verein von frommen, den höheren Ständen angehörigen Damen gebildet, welcher den Zweck hat, Mittel zum Unterhalte von Missionären unter den Indianern herbeizuschaffen, und dieser Verein hat mit Gottes Segen schon viel Gutes zu Stande gebracht, nicht nur in Bezug auf die Sammlungen von Geldern, sondern auch in anderen Hinsichten.

In Hinsicht auf diese Gründe legt der Rektor des amerikanischen Collegiums in Rom mit aller Demuth Euerer Heiligkeit im Namen des hochw'sten Erzbischofes von Baltimore die Bitte vor, daß dieselbe um ihrer Liebe zu den so unglücklicher Weise des Lichtes der Wahrheit beraubten Kindern wegen und als eine Belohnung und Aufmunterung des katholischen Eifers, welcher diese oben erwähnten frommen Damen beseelt, gnädiglichst den apostolischen Segen und einen vollkommenen, einmal im Jahre unter Vollfüllung der gewöhnlichen Bedingungen und an einem vom hochw'sten Erzbischofe zu bestimmenden Tage zu gewinnenden Ablass ertheilen möge, und daß dieser Ablass von allen Denen gewonnen werden könne, welche sich jenem Vereine anschließen und sich um die Erreichung des Zieles desselben bemühen.

In einer am 16. Juli 1876 stattgefundenen Audienz hat unser heiliger Vater auf die ihm durch den Pro-Sekretär der zur Ausbreitung des Glaubens gestifteten Congregation gemachten Erklärung hin der obenerwähnten Bitte gnädiglichst willfahren, mit dem Vorbehalte jedoch, daß die gewöhnlichen Bedingungen zur Gewinnung eines vollkommenen Ablasses erfüllt werden.

Gegeben zu Rom, im Amte der Propaganda, am obengenannten Datum, ohne jede Vergütung.

Frau L. Berry,
Frl. A. O'Hare,
Frau Mary Ann Dolan,

Frau Eliza Moore,
Frau Mary L. Murray,
Frau Emily Rollings.

Georgetown, D. C.

Frau Ex-Präsident Tyler,
Frau John J. Bogue,
Frau John D. McGill,
Frau Eliza M. S. Boucher,
Frau Eliza Reynolds,
Frau Eliza M. Mosher,
Frau Margaret Lydanne,
Frau Mary Dent,
Frau Addie Morrison,
Frau Annie Sanballe,
Frau Katie Gleason,
Frau Lattie Turner,
Frau Agnes Caldwell,
Frau E. Price Welsh,
Frau Benjamin F. Morley,

Frl. Carrie Simms, Prefect of
Sodality Visitation Convent.
Frau Frederick W. Jones,
Frau Wm. F. Seymour,
Frau Perry W. Lowe,
Frau R. P. Thian,
Frau M. Julia Barret,
Frau Richter Jno. J. Key,
Frau Hugh Masterjon,
Frau Dr. King,
Frl. Maggie Van Studdiford,
Frl. Eva Frost,
Frl. Mary Boyle,
Frl. Imogene Caperton,
Frl. Mary Kengla.

**Der katholische Frauen-Verein zum Besten der Indianer,
in Washington, D. C.**

In der am 28. Oktober 1875 abgehaltenen Versammlung der katholischen Frauen der Stadt Washington, D. C., um sich über die Bedürfnisse der katholischen Missionen unter den Indianern und über die denselben drohenden Gefahren zu berathen, wurden folgende Beschlüsse gefaßt:

Beschlossen, daß diese Versammlung sich zu einer Gesellschaft bildet zur Hülfeleistung der katholischen Missionen unter den Indianern, und daß dieselbe auftrete unter dem Namen: „Katholischer Frauen-Verein von Washington, D. C.,“ zum Besten der Indianermissionen; daß der Zweck desselben sein soll, Mittel zu sammeln, die (unter Mitwirkung der „Office of the Catholic Commissioner for Indian Missions,“ welche sich der hohen Anerkennung und Billigung Sr. Gnaden, des Erzbischofes von Baltimore, Md., erfreut) benutzt werden sollen:

Erstens, um den Unterricht und Trost unserer heil. Religion jenen katholischen Indianern zu verschaffen, die Missionen angehören, welche schon seit vielen Jahren der Obforge unserer heiligen Kirche anvertraut waren und jetzt gegen ihren ausdrücklichen Willen anderen Denominationen übergeben sind.

Zweitens, zur Ergänzung der unzureichenden Mittel, die jenen katholischen Missionen von der Regierung zukommen, welche noch jetzt unter der Obforge unserer hl. Kirche stehen.

Drittens, um geistliche und materielle Hülfe allen jenen Indianern zu gewähren, welche sich zu unserer heiligen Religion bekennen oder das Verlangen äußern, darin unterrichtet zu werden, wo immer solche Indianer von ihrem Rechte, unter allen Verhältnissen, den Glauben ihrer Wahl zu bekennen und zu üben, Gebrauch machen wollen.

Beschlossen ferner, daß für diesen angegebenen Zweck ein Jeder von uns sich verpflichtet, jährlich einen Dollar zu zahlen, und daß diese Zahlung einem Jeden das volle Recht eines Mitgliedes der besagten Gesellschaft geben soll; wir sind ferner einstimmig zu dem Entschlusse gekommen, als einzelne Mitglieder und als eine Gesellschaft, nach Kräften für den guten Fortgang und die Erhaltung des Eifers dieses Missionswerkes thätig zu sein, und zwar dadurch, daß wir Beiträge sammeln von allen jenen, welche Antheil zu nehmen wünschen an dem großen Werke der Rettung der Seelen, für welche unser göttlicher Erlöser gelitten hat und am Kreuze gestorben ist.

Beschlossen ferner, daß, um das Werk dieser Gesellschaft zu erleichtern, je fünfzehn Mitglieder sich vereinigen sollen, um dasselbe gemeinschaftlich zu betreiben. Die Vorsteherin einer solchen Einigung wird verantwortlich sein für alle jene Beiträge, die durch die Bemühungen einzelner Glieder eingehen werden und wird alles auf diesem Wege empfangene Geld an den Kassirer der Gesellschaft abgeben und diese wird dasselbe dem "*Treasurer of the Catholic Indian Fund*" ausliefern.

Beschlossen ferner, daß diese Gesellschaft mit Dank das Anerbieten des hochw. Herrn Generalvicars J. B. M. Brouillet annimmt, an jedem ersten Montage des Monates das hl. Messopfer darzubringen für alle Mitglieder dieser Gesellschaft und für alle Jene, welche mit derselben Absicht Beiträge sammeln oder machen. Die regelmäßige Versammlung der Mitglieder der Gesellschaft soll monatlich stattfinden und zwar an einem von der Präfectin zu bestimmenden Orte.

Beschlossen ferner, daß dieser Verein den heiligen Joseph zu seinem Schutzpatron erwählt.

Beschlossen ferner, daß wir einen ernstern Aufruf an unsere katholischen Schwestern der Ver. Staaten ergehen lassen wollen, mit der Einladung, mit uns mitzuwirken an diesem so erhabenen und ausgezeichneten Werke, die katholischen Missionen unter den Indianern zu erhalten und ihre geistlichen Vortheile zu fördern.

Die Gesellschaft ging dann über zur Erwählung einer Präsidentin, einer Schatzmeisterin und einer Sekretärin, und durch Stimmenmehrheit wurden die Folgenden erwählt:

Frau M. B. Dahlgren, Präsidentin.

Frau M. C. Woodward, Schatzmeisterin.

Frau C. W. Russell, Sekretärin.

Da keine anderen Geschäfte mehr zur Verhandlung vorlagen, vertagte sich die Gesellschaft bis zu einer ferneren Berufung durch die Präsidentin.

Frau M. B. Dahlgren, Präsidentin.

Frau C. W. Russell, Sekretärin.

Kurzer Bericht über den Stand der katholischen Missionen unter den Indianern und über die Arbeiten des Bureaus für indianische Missionen.

Es gibt in dem Bereiche der Vereinigten Staaten über 260 Indianer-Stämme, deren Zahl sich je auf 40 bis 16,000 Seelen beläuft, so daß die Gesamtzahl der Indianer, Männer, Weiber und Kinder, gegen 300,000 betragen mag. Diese Indianer genießen nicht dieselben Rechte mit den Weißen und Negern, sondern werden von der Regierung der Ver. Staaten wie Kinder behandelt, so daß sie für dieselben alle Geldauslagen macht und ihnen bestimmte Landesstrecken zur Bewohnung anweist. Die von der Regierung für einen Indianerstamm bestimmte Landstrecke wird eine "Indian Reservation" genannt, und je nach der Größe des Stammes ist deren Ausdehnung verschieden, so daß, während einige nur einige Hundert Acker groß, andere die Größe eines Township, eines County und sogar einige eine größere Ausdehnung als mehrere der kleineren Staaten der Union erreichen.

Die Regierung der Ver. Staaten übergibt diese Reservationen sogenannten Agenten, welche entweder in oder in der Nähe derselben leben; jeder dieser Agenten ist mit der Sorge alles dessen betraut, was auf die betreffende Reservation Bezug hat. Der Indianer ist gebunden, in der ihm angewiesenen Reservation zu leben; er darf dieselbe nicht verlassen, noch auch ist es ihm gestattet, irgend ein Geschäft zu betreiben oder in Verkehr mit den Weißen oder andern Indianern zu treten, ohne die Erlaubniß seines Agenten; und diese indianische Agentur gibt vor, das Recht zu haben, jedem Auswärtigen zu verbieten, die Indianer in ihren Wohnungen zu besuchen, um dieselben in jenem Glauben zu unterrichten, den sie schon Jahre lang bekannt haben, worin ihre Kinder getauft worden und ihre Väter gestorben sind.

Für gar viele Jahre hatte die Kirche in achtunddreißig dieser Reservationen, deren Bewohner entweder alle oder größtentheils Katholiken sind, Missionsanstalten; und als die Verordnung zur Ausführung kam, die Indianer-Agenturen den verschiedenen christlichen Kirchen zu übertragen, sollten diese achtunddreißig Agenturen der katholischen Kirche zugefallen sein; aber leider nur acht derselben wurden ihr übergeben, während die übrigen dreißig den verschiedenen protestantischen Kirchen anheimgefallen sind; und folglich sind über 80,000 katholische Indianer gebunden, ihr ganzes Leben in Reservationen zuzubringen, die unter der Aufsicht von Agenten stehen, die ihren und ihrer Kinder Glauben der größten Gefahr aussetzen, da sie ihnen nur den Besuch protestantischer Kirchen und Schulen erlauben. Wenn hierzu noch die Ueberredungen, die Mittel dieser Agenten und die Begünstigungen gerechnet werden, die dieselben denen erweisen, welche sich ihren Wünschen fügen, so muß die Gefahr, daß diese Indianer zum Besuche protestantischer Kirchen und der Benutzung protestantischer Schulen gebracht werden, als sehr groß erscheinen.

Als die protestantischen Kirchen die Leitung dieser Agenturen erhielten, bekamen sie von der Regierung den Auftrag, Alles aufzubieten und alle ihnen zu Gebote stehenden Mittel zu gebrauchen, um aus den Indianern Christen zu machen; und sie haben diesen Auftrag nicht unbeachtet gelassen, wenigstens in so weit es ihnen dazu verhalf, den katholischen Missionen unter den Indianern entgegenzuarbeiten, indem sie überall mit allem Ernste und unausgesetzt von der ihnen verliehenen Gewalt Gebrauch machten, den christlichen Glauben, den die katholische Kirche gepflanzt hatte, zu schwächen. Sie betreiben ihr Werk mit allem Ernste und außer dem von der Regierung empfangenen Gelde verbrauchen diese protestantischen Kirchen noch jährlich von 80,000 bis 100,000 Dollars für den Unterhalt der Missionen unter den Indianern. Ueberall werden protestantische Kirchen erbaut und Schulen gegründet, und alle erdenklichen Wege werden eingeschlagen, um Katholiken, sowohl Erwachsene als Kinder, zum Besuche derselben zu zwingen, während der Agent beauftragt ist, dafür zu sorgen, daß darin das Christenthum, und zwar nach dem Begriffe, den er davon hat, einzig und allein gelehrt werde.

In der Controllirung ihrer Agenten sind diese Kirchen sogar so weit gegangen, daß sie es jedem katholischen Priester verboten haben, jene Agenturen zu betreten, wo sie für die geistlichen Bedürfnisse der dort sich findenden Katholiken zu sorgen wünschten; und das Indianer-Bureau hat kürzlich eine solche Handlungsweise gutgeheißen und zur Befräftigung amtlich kund gemacht, daß sie das Recht haben, nach Belieben irgend einen Geistlichen aus der Reservation auszuschließen. In Folge einer solchen Anmaßung ist ein in Californien lebender Priester, ohne irgend welchen gesetzlichen Prozeß, mehrere Male aus einer Reservation vertrieben, in's Gefängniß geworfen und grausam geschlagen worden; und als das Indianer-Bureau eine solche Handlungsweise der Regierung vorlegte, anerkannte der Commissär der Indianer-Angelegenheiten dieses gesetzlose Vorgehen, indem er behauptete, dem Priester sei Recht geschehen zur Strafe seines gemachten Versuches, an seiner alten Mission zu lehren und zu predigen, nachdem die Agentur derselben einer protestantischen Kirche übergeben worden sei. Auch ist es katholischen Bischöfen nicht erlaubt worden, Kirchen und Schulen an Reservationen für den Gebrauch katholischer Indianer zu errichten.

Die sich unter der gegenwärtigen Verwaltung des Indianer-Bureaus entwickelnden Verhältnisse sind derart, daß sie alle katholischen Missionen großen Gefahren aussetzen und den katholischen Indianern mit unerfetzlichem Schaden drohen, weshalb die Bischöfe der Ver. Staaten einen Commissär in Washington, D. C., ernannt haben, mit dem Auftrage, seine Aufmerksamkeit diesen Angelegenheiten der Indianer zuzuwenden und nach Kräften die Rechte der katholischen Missionen zu beschützen.

Schon viel Gutes ist hervorgegangen aus der Ernennung eines Commissärs für die katholischen Missionsangelegenheiten unter den Indianern. Wir verdanken demselben sorgfältig ausgearbeitete und gedruckte Abhandlungen, worin eine vollkommene und klare Darstellung der Indianer-Politik dem "Interior Department" vorgelegt wird.

Wir verdanken demselben auch zahlreiche und ausführliche Aktenstücke, worin das unwiderrufliche Recht der Kirche, gemäß der genannten Indianer-Politik, auf dreißig jetzt protestantischen Agenturen überwiesene Indianer-Reservationen dargelegt wird.

Den Bemühungen dieses Commissärs muß es auch zugeschrieben werden, daß dr i Agenturen der Kirche zugefallen und katholische Agenten denselben zugesandt worden sind.

Ferner ist dieser katholischen Commission die Errichtung von sechs katholischen Erziehungsanstalten und Industrieschulen in den katholischen Agenturen zuzuschreiben; und es sind gute Aussichten vorhanden, daß im Laufe von 6 oder 8 Monaten noch zwei solcher Schulen eröffnet werden können.

Ferner hat diese katholische Indianer-Commission eine Anzahl sorgfältig geschriebener Instructionen an unsere Agenten abgesandt und sich stets bereitwillig aller jener Indianer angenommen, die sich in ihren Angelegenheiten an dieselbe gewandt haben.

Eine Anzahl der Agenturen ist vor Kurzem besucht worden und in Folge dessen sind bedeutende Aenderungen getroffen worden.

Viele Bittgesuche von und in Betreff der Indianer sind derselben vorgelegt und je nach Verdienst berücksichtigt worden.

Verschiedenen Gesandtschaften von den verschiedenen Stämmen wurde eine Begleitung gewährt und ihre Klagen auf eine geeignete Weise dem Indianer-Bureau vorgelegt.

Auch wurde eine Untersuchung gesichert in Betreff von Betrügereien, die von einem protestantischen Agenten an einem katholischen Indianerstamm sollen verübt worden sein.

Alles dieses ist mit sehr beschränkten Mitteln gethan worden, und Vieles konnte nicht gethan werden wegen des Mangels an Mitteln, und noch viel mehr wartet auf Hülfe von liebevollen und freigebigen Katholiken. Ueber 80,000 katholische Indianer, die jetzt gezwungen sind, auf protestantische Stimmen in Kirche und Schule zu hören, müssen aus der ihrem Glauben drohenden Gefahr gerettet werden. Sie müssen mit Schulen und Priestern versehen werden. Die 40,000 heidnischen Siours, welche auf ihrer letzten allgemeinen Versammlung laut und einstimmig um Hülfe von unserer heil. Kirche riefen, müssen befriedigt werden. Dasselbe gilt in Betreff der 50,000 Indianer in Alaska, welche niemals einen Geistlichen außer den römisch-katholischen und den griechischen Priester sahen und jetzt ihre Arme nach uns ausstrecken und uns um geistliche Hülfe ansehn.

Wenn die katholischen Frauen und Jungfrauen der Vereinigten Staaten auf diesen Aufruf nicht achten und uns nicht jene kleine materielle Hülfe gewähren, die wir von ihnen erbitten, so werden unsere hilflosen Brüder vergeblich rufen.

Die bischöfliche Anerkennung und Gutheißung des zum Besten der Indianer unternommenen Werkes.

Erzbischofe Baltimore.

Baltimore, den 2. Januar 1874.

An Alle, die es angesehen mag!

Die katholischen Bischöfe der Ver. Staaten, welche Indianermissionen im Bereiche ihrer Diözesen haben, sind sich bewußt, große Ungerechtigkeit von Seite der Regierung in Betreff dieser Missionen erlitten zu haben, und das besonders wegen der irrtümlichen und parteiischen Berichte, die dem mit diesen Angelegenheiten beauftragten Regierungsdepartemente zugesandt worden waren. Da diese Bischöfe nicht im Stande sind, persönlich nach Washington zu kommen, Aufklärung über diese falschen Berichte zu geben und sich den Plänen von selbstsüchtigen und nur ihren eigenen Vortheil suchenden Menschen zu widersetzen, die ohne Unterbrechung ihr Werk betreiben, haben sie mich dringend ersucht, irgend einen in Washington lebenden Herrn zu ernennen, mit dem sie frei und auf eine vertrauliche Weise verhandeln könnten, mit der Absicht, ihn in den Stand zu setzen und zu bevollmächtigen, den wahren Sachverhalt ihrer Angelegenheiten der Regierung vorzulegen.

Gemäß der Ansichten dieser Bischöfe und auf deren Bitten hin, habe ich den General Carl Ewing von Washington zu deren Bevollmächtigten ernannt. General Ewing hat schon viel gethan für die katholischen Missionen unter den Indianern und ist in jeder Hinsicht geeignet, die ihm aufgelegten Pflichten zu erfüllen.

Da die Missionsbischöfe der Indianer nicht die Mittel besitzen, die nothwendigen Auslagen dieser Commission zu zahlen, haben einige Mitglieder der katholischen Union in New-York und anderswo bereitwillig eine jährliche Summe für diesen Zweck versprochen, und ich empfehle mit allem Ernste den Commissär und das von ihm begonnene gute Werk Ihrem Wohlwollen und Ihrer Unterstützung.

Gegeben zu Baltimore, am 2. Januar 1874.

† J. Roosevelt Bayley,
Erzbischof von Baltimore.

Baltimore, den 11. Januar 1875.

Mein theurer Herr!

Obgleich selbst nicht recht bei Kasse, da ich während der Feiertage mehrere hundert Dollars für verschiedene Werke der Nächstenliebe ausgegeben habe, sende ich Ihnen einen Wechsel von 200 Dollars, damit Sie sich der Hülfe des Vaters Brouillet erfreuen können.

In großer Eile mit aller Hochachtung

† J., Erzbischof von Baltimore.

An den hochachtbaren Hrn. Carl Ewing, Washington, D. C.

Cincinnati, D., 5. Juni 1875.

An Seine Hochwürden, Hrn. General-Vicar J. B. A. Brouillet!

Hochwürdiger Herr! Ihr geehrtes Schreiben vom 22. Mai wurde von Philadelphia aus hierhin gesandt, wo der hochw'le Erzbischof Wood an einem Anfälle von Rheumatismus leidend sich aufhält. Er beauftragt mich, Ihnen einen Wechsel von 200 Dollars zuzusenden zum Besten der katholischen Indianer, die unter der Obforge des Generals Ewing und der Ihrigen stehen.

Mit aller Hochachtung

Ihr gehorsamer Diener

Aug. J. McConomy, Sekretär.

Boston, 5. Juni 1875.

An Seine Hochwürden, Hrn. General-Vicar J. B. A. Brouillet!

Hochwürdiger Herr! Ihr Brief vom 23. Mai in Betreff der katholischen Commission für die Indianer ist angekommen. Ich nehme großen Antheil in dieser Angelegenheit und werde thun, was in meinen Kräften steht. Aber irgend ein Priester muß hierhin kommen und sich der Sache annehmen, dadurch daß er Vorlesungen gibt, Collekturen macht oder auf irgend eine andere Weise. Wir sind hier zu sehr mit Beschäftigungen überladen, als daß wir uns damit abgeben könnten. Irgend einer muß die Sache in die Hand nehmen und dieselbe mit Ernst betreiben.

Der Ihrige

† J. J. Williams,
Erzbischof von Boston.

Pittsburg, 7. Juni 1875.

Hochwürdiger Herr!

Es thut mir leid, daß meine Abwesenheit von Haus mich verhindert hat, Ihren Brief früher zu beantworten. Es wird mir Freude machen, wenn Sie selbst oder ein von Ihnen dazu bestimmter Herr meine Diözese besuchen wird, um Sammlungen für die in Ihrem Schreiben erwähnte Sache zu machen.

Ich verbleibe Ihr ergebenster

† Ch. Domenec,
Bischof von Pittsburg.

San Luis Ob., 24. April 1875.

An Seine Hochwürden, Hrn. General-Vicar J. B. A. Brouillet.

Hochwürdiger Herr! Ihr Werthes vom 11. April ist mir heute Morgen zugekommen. Es freut mich, daß die katholische Commission für indianische Angelegenheiten Anerkennung und Würdigung findet und ich wünschte nur, daß die materiellen Verhältnisse dieser Diözese derart wären, um es dem Bischöfe sowohl als mir zu erlauben, dem Beispiele der Opferwilligsten und Großmüthigsten zu folgen.

Unter den gegenwärtigen Verhältnissen, da Bischof Amat abwesend ist, kann ich kein beständiges Opfer unterschreiben. Sollte er nicht bis Juni oder Juli zurückgekehrt sein, so werde ich für dieses Jahr 200 Dollars geben, indem ich auf seine Guttheißung rechne; für ein anderes Jahr hoffe ich, daß Bischof Amat mehr thun wird, besonders wenn wir mit den Arbeiten der Commission werden bekannt gemacht sein.

Ich habe die Ehre zu sein

Ihr ergebenster Diener

† J. Mora, B. Coadjutor.

Buffalo, N.-Y., 9. August 1875.

Hochw'riger Herr!

Ich nehme herzlichen Antheil an der Sache, der Sie sich geweiht haben, der Sache der armen Indianer, und freue mich des Beistandes, den Sie dem General Ewing in seinem Bureau für die Angelegenheiten der katholischen Indianer leisten.

Ich hoffe, daß Sie verstehen werden, daß ich gerne bereit bin, meinen Theil zu nehmen an irgend einem Plane, zu dem man sich entschlossen haben wird, um das katholische Bureau für indianische Angelegenheiten durch Geldmittel zu unterstützen, und unsere Diözese wird bereitwillig das Ihrige nach Kräften thun, in Vereinigung mit den andern Diözesen dieser Provinz, um unseren so ungerecht behandelten katholischen Indianern ihre Rechte zu sichern.

Mit aller Hochachtung

† E. B. Ryan, Bischof von Buffalo.

An Seine Hochwürden, Hrn. General-Vicar Brouillet.

Die folgenden höchst geehrten Schreiben sind eingelaufen seit der ersten Ausgabe des Manuals:

New-York, 5. Dezember 1875.

Frau Admiralin Dahlgren.

Ihreure Madame Dahlgren! Erlauben Sie mir, Sie mit herzlichem Danke von dem Empfange Ihres werthen Schreibens und des darin eingeschlossenen „Manuals des Vereines zur Förderung der katholischen Missionen unter den Indianern“ in Kenntniß zu setzen.

Es freut mich sehr, daß die guten katholischen Damen Washington's dieses höchst lobenswerthe Werk in's Dasein gerufen haben, und ich hoffe, daß sich über das ganze Land Schwestervereine bilden werden.

Als einen Beweis meiner besten Wünsche für Erfolg bitte ich Sie, den eingeschlossenen Wechsel in Empfang zu nehmen.

Ich habe die Ehre zu verbleiben, geehrte Frau, mit aller Aufrichtigkeit

Ihr gehorsamer Diener in Christus,

† John Cardinal McCloskey,

Erzbischof von New-York.

Cincinnati, D., 25. N.

Frau Ellen C. Sherman.

Ihreure Madame Sherman! Da ich bald nach der Ankunft
Briefes und des Briefes von Madame Dahlgren von hier abberufen
gab ich dem Vater Callaghan den Auftrag, Ihr seeleneifriges Schreiben
Betreff der Indianer veröffentlichen zu lassen, was auch geschehen ist
ich aus dem heutigen „Catholic Telegraph“ ersehe.

Madame Peter und noch eine oder zwei andere Damen sind jetzt beschäf-
tigt mit dem wirklich guten Werke, welches Sie empfehlen, und ich hoffe, Sie
werden Erfolg haben. Wir werden zu jeder Zeit Worte der Ermunterung
haben für Ihr Werk der Liebe.

Mit aller Hochachtung

† J. B. Purcell,

Erzbischof von Cincinnati.

San Francisco, 29. Novbr. 1875.

Madame Ellen C. Sherman.

Ihreure Madame in Christus! Ich hatte mit dem hochw. Vater
Brouillet Vorkehrungen getroffen, eine Anzahl von Vorlesungen in den
verschiedenen Diöcesen dieses Landes zum Besten der Indianermissionen zu
veranstalten, anstatt eines Vereins wie der Verein für Indianermissionen.
Aus Ihrem sehr werthen Schreiben ersehe ich, daß der hochw. Vater wie-
derum seinem ersten Plane den Vorzug gibt. Doch ich sehe nicht ein, wie
sich irgend Einer Eurem heiligen Eifer widersetzen könnte in Betreff einer
Sache, der Ihr mit so großer Liebe Eure Thätigkeit zuwendet. Möge Gott
Sie und Ihre Familie dafür belohnen.

Ich übersende hiermit eine Liste von Damen, die, wie ich denke, sich
glücklich schätzen werden, sich an Eurem Werke zu betheiligen, und ich werde,
wie sich von selbst versteht, denselben meinen Segen und Beitrag geben.

Hochachtungsvoll der Ihrige in Christus,

† J. C. Alemany, Erzbischof.

St. Louis, 24. Novbr. 1875.

Madame E. C. Sherman.

Madame! Es thut mir sehr leid, daß ich nicht die Ehre hatte, wie bei
anderen Gelegenheiten, so auch heute, Ihren Besuch entgegenzunehmen.

Ich gebe Ihnen die Erlaubniß für das, was Sie verlangen, und ver-
bleibe

Madame, Ihr gehorsamer Diener in Christo,

† Peter F. Kenrick, Erzbischof.

Columbus, D., 23. Oktober 1875.

an E. Sherman.

Madame! Ich habe eben an Madame Dahlgren geschrieben mit meiner vollen Guttheißung Ihres Planes bekannt gemacht und hoffe, daß ich dafür sorgen werde, daß Ihr gemeinschaftlicher Aufruf in der nächsten Nummer der „Columbia“ erscheint.

Nichts gibt mir mehr Freude, als der Besuch einer Dame, der ich mir als eine Ehre anrechne mich zu unterschreiben, als Ihr aufrichtiger Freund in Christus,

† J. H. Rosecrans,
Bischof von Columbus.

CONVENT OF THE VISITATION,

Georgetown, D. C., 17. Novbr. 1875.

Seiner Hochwürden Hrn. J. B. A. Brouillet, General-Vicar.

Hochwürdiger und theurer Vater!

Wir haben das „Manual des Vereines zur Beförderung der Indianermissionen“ erhalten, und es freut uns sehr, daß der erste Bund von Beiträgern zu dem „Indian Missionary Fund“ sich in und in der Nähe unseres Conventes gebildet hat unter unseren Zöglingen und Freunden.

Wir nehmen einen sehr innigen Antheil an dem Erfolge des Unternehmens und wir hoffen, daß manche andere Genossenschaften in den Vereinigten Staaten die Ehre haben werden, ihre Beiträge zu einem so nützlichen und apostolischen Werke zu senden.

Wir haben die Ehre zu sein,

Ihre demüthigen Dienerinnen,

Schwestern der Heimsuchung Mariä.

Georgetown College, 13. Novbr. 1875.

Seiner Hochwürden Hrn. J. B. A. Brouillet.

Theurer Herr! Finden Sie gefälligst eingeschlossen einen Wechsel zum Besten des „Indian Fund.“

Ich weiß nicht, was die Studenten in dieser Angelegenheit thun werden. Ich überlasse das dem Eifer Anderer im Hause.

Ich hoffe, daß gar Viele in Ihrer Bank der göttlichen Vorsehung einlegen werden. Es ist die beste, in wie weit sie wenigstens Gewißheit gibt für hundert Prozent und ihre Versprechungen vollfüllen kann.

Aufrichtig der Ihrige

P. F. Healy, S. J.

Madame General Sherman.

Ihre und verehrte Freundin in Christus! Hierdurch
Ihnen Glück zu dem glorreichen Werke, das Sie unternommen
sind, um den Indianern Missionen zu verschaffen.

Sollte es zu irgend einer Ermuthigung Ihres Unternehmes
so wünsche ich Sie damit bekannt zu machen, daß ich entschlossen
bin, mein Leben und meine Arbeiten zum Besten der „armen Indianer“ hin
für welche Sie so ernstlich Hand an's Werk legen. Ich kenne nicht
Ihre Sprache, aber ich will suchen so viel, als immer möglich zu thun und
den Weg für Andere zu ebnen.

* * * * *

Indem ich Ihnen Gottes Segen zu Ihrem frommen und guten Werke
wünsche, verbleibe ich aufrichtig der Ihrige in Christus,

—————, kath. Priester.

Der hochwürdigste Erzbischof F. N. Blanchet von Oregon
sagt in einem Circular an die Priester:

„Was wir unter den gegenwärtigen Verhältnissen zu thun haben, ist,
das zur Ausführung zu bringen, was in Eurer Adresse betreffs des „Indian
Fund,“ um katholische Missionäre in den Stand zu setzen, unsere katholischen
Indianer zu besuchen und sie vor dem Schiffbruche an ihrem Glauben zu
bewahren, gesagt worden ist; indem wir uns zugleich an die Worte der hl.
Schrift erinnern: „Wer einen Sünder bekehret vom Wege der Sünde, der
wird seine Seele vom Tode retten und bedecken eine Menge der Sünden;“
„und die, welche Viele anleiten zur Gerechtigkeit, werden scheinen wie
Sterne für alle Ewigkeit.“

Deshalb, nachdem wir den hl. Namen Gottes angerufen und auf den
Rath unserer Consultoren hin, beschließen wir hierdurch, daß in unserer
Diözese bis zum Widerruf einmal während des Jahres eine Collekto für
den „Catholic Indian Fund“ veranstaltet werde. Wir beauftragen unsere
Missionspriester, einen Verein von Damen zu gründen, der in der Zahl von
je dreißig getheilt, die Aufgabe hat, dieses gute Werk zur Ausführung zu
bringen. Unsere katholischen Wohlthätigkeits- und Mäßigkeitsvereine, Zög-
linge in Klöstern und Knaben in Schulen sind eingeladen, daran Antheil
zu nehmen. Der hochw. Vater L. Verhaag von Portland ist hierdurch
zum Schatzmeister für die ganze Diözese ernannt. Er wird die Beiträge
jeder Mission in Empfang zu nehmen und an den Schatzmeister des
„Catholic Indian Fund“ in Washington abzusenden haben.“

zum "Catholic Indian Fund."

Bayley, Erzbischof von Baltimore.....	\$ 200 00
F. Wood, Erzbischof von Philadelphia.....	200 00
B. Purcell, Erzbischof von Cincinnati.....	100 00
S. Alemany, Erzbischof von San Francisco.....	100 00
Mora, Coadjutor von Monterey.....	200 00
Union von New-York.....	1000 00
me=Schwestern, Marysville, Cal.....	25 00
land, Cal.....	50 00
llen, Cal.....	25 00
er Rankin, Cal.....	25 00
McLaughlin, Cal.....	50 00
Muzarais, Cal.....	20 00
on. B. Murphy, Cal.....	50 00
Biözeje Nesqualy.....	55 00
Rev. Chas. J. White, D. D.....	100 00
Rev. F. C. Boyle.....	10 00
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Se. Eminenz Cardinal McCloskey.....	100 00
Mt. Rev. M. M. A. Blanchet, Bischof von Nesqualy.....	200 00
Georgetown College, Georgetown, D. C.....	100 00
Hochw'fter J. M. Bayley, Erzbischof von Baltimore.....	200 00
Rev. D. C. Kanzleiter, S. J.....	10 00
Rev. J. B. De Wolf, S. J.....	10 00
Rev. John J. Keane.....	10 00
Rev. M. L. Burtjell.....	25 00
Rev. M. Allig.....	25 00
Kathol. Indianer-Missions-Gesellschaften.....	308 00

Ueberall in den Ver. Staaten zu errichtende Vereine.

Es ist ein heißer Wunsch, daß „katholische Missionsgesellschaften zum Besten der Indianer“ mit demselben Endzwecke, wie die hier in Washington errichtete, überall in den Ver. Staaten in's Leben gerufen werden.

Das mögen nun Gesellschaften von Männern oder von Frauen und Jungfrauen sein, und je nach Verhältnissen mögen sie ihre eigenen Constitutionen und Regeln machen.

Wenn einmal zu Stande gekommen, sollten sie direkt mit dem hochw. General-Vicar J. B. M. Bronillet, dem Schatzmeister des zum Besten der Indianer gesammelten Geldes, in Verbindung treten, seine Guttheißung und Anleitung erhalten und ihre monatlichen Berichte mit einem Verzeichnisse der gesammelten Beiträge, nebst den in ihrer Hand sich befindenden Geldern, ihm zusenden.

Liste der Indianer-Agenturen, welche der Kirche beansprucht werden

Name der Agentur.	Welcher Kirche übergeben.	Staat oder Territorium.	
Yacima = = = =	Methodist.	Washington.	
Fort Hall = = = =	"	Idaho.	
Tulalip = = = =	Katholisch.	Washington.	
Puyallup = = = =	Congreg.	"	
Skokomish = = = =	"	"	
Chehalis = = = =	Methodist.	"	
Neah Bay = = = =	Congreg.	"	
Colville = = = =	Katholisch.	"	3,000
La Point (Bad River) = =	A. M. Aff.	Wisconsin.	
Pottawatomie = = = =	Quäker.	Indian.	1,340
Confederated Flatheads = =	Katholisch.	Montana.	1,820
Blackfeet = = = =	Methodist.	"	14,630
Papagoes = = = =	Katholisch.	Arizona.	6,000
Round Valley = = = =	Methodist.	California.	1,112
North California Indians =	"	"	
Mission-Indianer von California	"	"	5,000
Pueblos = = = =	Presbyter.	Neu-Mexico.	7,879
Osages = = = =	Quäker.	Indian.	2,823
Coeur d'Alenes = = = =	"	Idaho.	300
Duapaw, } Duapaw	Quäker.	Indian.	235
Weas, Georias u. } Agentur	"	"	217
Hoopa Valley = = = =	Methodist.	California.	725
Pimas und Maricopas = = =	D. Reform.	Arizona.	4,326
Moquis = = = =	"	"	1,700
Warm Spring = = = =	Presbyter.	Oregon.	626
Grande Ronde = = = =	Katholisch.	"	924
Siletz = = = =	Methodist.	"	1,058
Umatilla = = = =	Katholisch.	"	837
Alsea = = = =	Methodist.	"	343
Malheur = = = =	"	"	1,200
Nez Perces = = = =	Presbyter.	Idaho.	2,807
Navajoes = = = =	"	Neu-Mexico.	9,114
Mescaleros = = = =	"	"	1,895
Milk-River = = = =	Methodist.	Montana.	10,625
Crows = = = =	"	"	4,200
Green Bay = = = =	A. M. Aff.	Wisconsin.	1,480
Chippewas von Miss = = =	Episcopal.	Minnesota.	1,322
Macinac = = = =	Methodist.	Michigan.	
Grand River = = = =	Katholisch.	Dakota.	6,269
Devil's Lake = = = =	"	"	1,020
Total = = = =	"	"	106,925

Ticket.

Gesellschaft zum Besten der Indianer,

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to.....

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No.	M.	\$.
1,	"
2,	"
3,	"
4,	"
No. 5,	"
No. 6,	"
No. 7,	"
No. 8,	"
No. 9,	"
No. 10,	"
No. 11,	"
No. 12,	"
No. 13,	"
No. 14,	"
No. 15,	"

Anmerkung. — Unabhängige Vereine können von Herren und Damen gegründet werden, welche wünschen, der Sache der Indianer zu helfen, ohne sich an eine geordnete Gesellschaft anzuschließen.

Jeder Vorsteher einer Einigung muß sich um die Genehmigung seines Tickets umsehen; wenn er zu einer förmlich errichteten Gesellschaft gehört, so muß er sich entweder an den Präsidenten, an den Schatzmeister oder an den Sekretär wenden; wenn er unabhängig ist, muß er entweder zu einem der Obengenannten gehen oder sich an den Herrn Pastor oder den Schatzmeister des "Catholic Indian Fund" wenden.

Der Vorsteher eines regulirten Tickets muß die eingegangenen Gelder dem Schatzmeister der Gesellschaft übergeben.

Der Vorsteher eines unabhängigen Bundes muß diese Gelder direkt an den Schatzmeister des "Catholic Indian Fund" auszahlen.

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